



THE CASE OF THE CURIOUSLY CRASS QADRI, HIS CLAIMS ON SOME ISSUES, AND THE AYNAYN ISSUE ASCRIBED TO IMAM IBN AL-JAWZI

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

Allah the Most High says, "And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin." [Sura al-Ahzab 33:58]

Abu Hurayra (radiallahu anhu) said, "The Prophet (sallallahu alaihi wa sallam) said, "He who believes in Allah and the Last Day must either speak good or remain silent." [Sahih Muslim].

Abu Musa Al Ash'ari (radiallahu anhu) said, "I asked the Messenger of Allah (sallallahu alaihi wa sallam) who is the most excellent among the Muslims?" He said: "One from whose tongue and hands the other Muslims are secure." [Sahih al-Bukhari]

SECTION 1:

SOME ANTICS OF THE CURIOUS QADRI

One of the virtuous young brothers from London asked me to comment on **Abu Turab Ali Rida Qadri's** recent comments on the issue of his belief that Allah ta'ala has "Aynayn" {"two eyes"} when he highlighted a quote ascribed to a published work entitled Majalis Ibn al-Jawzi. AR Qadri is one who has been following our posts for several years now and has gone to the extremes of criticizing and condemning this compiler on more than one occasion with vile language and slanders. Indeed, he admitted this albeit in his own watered down way. It is not from our usual style to divulge personal correspondence, especially if it is via email, but nearly 3 years back I received an email from him asking for a meeting with an apology of sorts. Indeed, he knows very well that I did not respond back to him as I did not think it would be constructive or conducive to meet such an individual who has thought of us in a very bad light for many years with atrocious thoughts of expression and language. This is all factually evident from his previous posts on ahyar.org (see the forum section), or the Islamic awakening forum or his own sunnipress forum. Indeed, it has now been proven conclusively that his spots have not changed in his real intentions to demonize and remonstrate with this compiler with a barrage of digressory insults.

Before divulging what Qadri said, it is also relevant to show external evidence that he admitted his contacting of myself with his own form of apology. This half-baked apology is now clarified by himself to be a thoroughly insincere one. On sunniforum.com one individual with the user name – "sunnipress" said the following in his digressory attacks that only exposed his own folly:

See <http://www.sunniforum.com/forum/showthread.php?79121-Question-Regarding-Abu-Yusuf-Riyadh-ul-Haq&p=686873&viewfull=1#post686873>

Quote:

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Abul Hasan Hussain Ahmad we contacted you via email for a meeting but you never responded. If you are on truth what are you scared of? Let us have a debate or discussion. But you have to stop your silly games of posting under dozen names and posting on wahhabi/salafi forums begging them for ijazas then coming to english forums to distort and slander them.

Brothers and Sisters, this person is pseudo-scholar and dubious person who takes research from Arabic forums and translates bit and pieces and claims this his own research. This can see from his posts on Multaqa Ahl Hadeeth and then coming here and there posting it on english. Few brothers have emailed us archive of Kabbani forum where this guy used to post as Abul Hasan and we know him and Karim Abdullah and the resemblance about the claims on Ibanah. We have those articles.

Abu Turab Ali Rida Hanafi Qadri Mujadaddi (silsilah aliyyah imamiyah)
Sunnipress

Any unbiased person can see the true colours of this Qadri who was described as being queer¹ in his belligerent attitude and bogus claims without any foundation. He merely likes to conjecture and anticipate a way to bewilder the innocent readers in order to convince them he is supposedly telling the truth. Nevertheless, it is very clear that the above was posted by himself and indeed, there was another individual on the same forum posting under the screen name – **Abul Hussain** – who was shrieking out the same twaddle and tripe in very similar hyperbolic language, such that it wouldn't be farfetched to claim that "Abul Hussain" and Qadri are either one or the same person posting under two different screen names, or at the very least that they know each other even if they are separate individuals! One may refer to the following thread to see the antics of this deluded individual(s):

<http://www.sunniforum.com/forum/showthread.php?79555-Abul-Hasan-al-Ash-ari-Ibn-Kullab-amp-the-Ibana-Shaykh-Dr.-Abul-Hasan-Hussain-Ahmed>

Quote:

Studentofthedeer asked: **Before we proceed any further, are you Ali Rida Qadri from Karachi, Pakistan?**

Sunni Muslim said:

I am of the view that he is Abu Turab Ali Rida Qadri - who said in the past he is a Sufi - Qadri - Mujaddidi etc. Now if it is him, let us see his past from here:

<http://www.siratemustaqeem.com/phpBB/viewtopic.php?f=16&t=943>

Quote from a poster called "Maturidi" on 10/10/02:

Abu Turab Ali Rida said that Ash'aris and Maturidis are from Ahl-e Sunnah and he even said that contemporary Salafi scholars like Sheikh Saleh Fawzan al-Fawzan consider Ash'aris (& Maturidis) to be from Ahle Sunnah.

Abu Turab Ali Rida also claims to follow Tariqa "Qadri-Mujaddadi" (silsilah Aliyyah Imamiyyah) and that is why I asked him. I like to know why is he attacking the Ash'aris and Maturidis and calling them "Kullabis", "Kullabites" !! Sorry for the ignorance, what is a "Kullabi" ?

Waiting for a reasonable & polite reply.

If Abul Hussain is a real man he will reveal the truth if he is AR Qadri or not as so many of his posts resemble the one known as the Queer Qadri to others...

Abul Hussain also said:

¹ Not the Homosexual type as he wrongly thought

whatever, dude the guy was cut-n-paste from habashis against Khallal, got exposed about his bogus research and then came back to apologise after slandering, and backbiting and thinks this is way of sunnah. accuse, slander, lie and make all sorts of bogus claims, once got exposed , say I am sorry.

Sunni Muslim responded:

It is you O biased fanatic who needs to say sorry for your cut and paste jobs, plus slanders on Dr Abul Hasan. Come on now take an oath infront of Allah and post your answer to the question - Are you not Ali Rida Qadri who used to post here and on anti-Ashari forums?!

The fact that you brought up the Khallal issue shows that you used to follow this forum years ago as "Qadri" and your buddy - Mr. **Moulay Ghuzayli**² used foul gutter press language when he intervened on the **Khallal**

² Indeed, this person is one of those who spluttered vile abuse at this writer alongside his colleague in false accusations, AR Qadri. See here – <http://www.sunniforum.com/forum/showthread.php?2667-Imam-al-Tirmidhi-attacked-by-Ibn-Taymiyya-for-a-Ta-wil-in-his-al-Jami/page2&highlight=ghuzayli>

In the last thread, Ghuzayli (posting as Ibn Abi Yala) said: "I've invited you, Abul Hasan, in one of my posts elsewhere. I live in Amsterdam, I'm willing to arrange your travel and stay with me. "

I replied:

Subhanallah! What kind of invitation is this when you had no shame in saying the following today in a direct attack on me and those who may agree with me on this very forum?!

Take note O Sunni's/moderators - the temperament and standards of abuse, slander and unscholarliness this person displays after reading the following calumnies that protruded from his mind, via his finger tips onto the ahwa forum he posts on these days. I have already explained my position on Khallal and the Tirmidhi he attacked, so you can go ahead and brag as you like to do on Ahwa forum O Ibn Abi Yala. Let us quote snippets of his abuse:

Quotes from the Shata'im (abuses) of al-Ghuzayli:

1) Abul Hasan is a Liar!

2) Then I continue in unveiling the lies of the Ahl al-Bid'ah, with Allah's Help.

3) Was this sufficient for the Ahl al-Bid'ah? Nay! They - with their filthy minds - assumed still that it was al-Hafidh al-Tirmidhi Abu 'Isa, while the words,

4) So I ask them: How come you identify the filthy Jahmi from Tirmidh with Imam al-Tirmidhi? Do you hate him so much for what he wrote concerning 'letting pass the reports as they came' and 'without how' and other then that in his Jami'?! Curse upon the liars, the Muharrifun!

5) Do they still consider Imam al-Tirmidhi to be that man?! Tell me O liars!

6) Then I continue in unveiling the lies of the Ahl al-Bid'ah, with Allah's Help.

7) Ya Ayyuhal Khabithin!

8) Ya Ayyuhal Ahibba! Read and ponder! Ya Ayyuhal Ikhwan, see the filthiness of those who still are deluded by Satan who promiss them ignorance which they take for granted!

9) Can you brothers see the impact of the above report?! Is the filthy Jahmi al-Tirmidhi al-Mubtadi' an Arab - like al-Hafidh al-Tirmidhi - or an 'Ajami?!

issue³ on ah ya.org. Don't forget that your buddy also put out an article on the Saag issue some years back on his own useless forum and he took it down as it

10) Tell me Oh Innovators and those who follow them and protect their words and speak as if they stand on the same level as us! Do not give him any respite or comfort, not in word or deed! Let him feel good what we give him because of his slander and misinformation and distortion - nay LYING.

11) Then I continue in unveiling the lies of the Ahl al-Bid'ah, with Allah's Help, and demand from the plaintiff:

12) Or will the enemy of Allah and the Wali of the Shaytan come up with Ibn Hazm to prove his point?! Is he - again - so filthy and desperate to bring in anyone to make a point he can never make?! May Allah let him ponder, even in silence, over these words - and let him know that I have nothing personally as such against him. Even if you are the greatest Jahmi I will welcome you in my house and let him come to get to know me so we can settle this strive between al-Haqq wa'l-Batil; so come and enter the Jama'a, please..

13) To continue.. making mention what I came across. And I say again: I've made this just as a short and summarized article, prepared in a few hours. So forgive my mistakes, or not proper translation in some instances, or any other point you may come across - Insha'Allah - and let me say: My intention is clear, straight and fair. I did not come to vilify or attack people personally with a bad intention. To continue..

14) If their filthy hearts do not fear Allah, nor do they use their brains - then who will convince such folk?!

15) So tell me: Are these facts related to Abu 'Isa al-Tirmidhi? Filthy lying, ignorant people!

16) Are these the attributes of Abu 'Isa al-Tirmidhi, author of the Jami' and the Fadha'il al-Sahaba in it! Speak up, you liars!

17) May Allah give the liars what they deserve! Imam al-Tirmidhi is far from that innovation and other innovations!

18) PS: To Abul Hasan: taste the dots I've filled your filthy mouth with!

To which I concluded by saying:

Let the reader decide what kind of person this is and the level of his arrogance and abuse. Would you O Sunni Muslim take up such an invitation to the house of an individual who is ready to literally dig knives and forks into the flesh of his opponents, before they have even stepped off the plane in Amsterdam?! Let them learn the art of Jadal and learn some basic adab before they spread insincerities in the name of niceties here!

Lahawla wala quwwata illa billahil ali-il-Azim

³ This is a reference to the following thread from nearly 7 years back –

<http://www.sunniforum.com/forum/showthread.php?2667-Imam-al-Tirmidhi-attacked-by-Ibn-Taymiyya-for-a-Ta-wil-in-his-al-Jami&highlight=ghuzayli>

I clarified in the manner of an honest writer who cared more for his Akhira than pride and rigidity in this world replied by saying:

Having read more into the issue of the Hanbali Abu Bakr al-Khallal attacking a certain al-Tirmidhi in his Kitab al-Sunna, I have come to the conclusion that he was not referring to Imam Abu Isa al-Tirmidhi - as discussed above, but some one else. So what i posted earlier is no longer my firm conviction and has been discarded in order to uphold the truth - unlike some who lied against Imam ibn Abdas Salam and continued to pretend they were on the Haqq in the claims against him!

All praise be to Allah, the People of the Haqq are not afraid to correct themselves whenever they err. We see this type of example amongst the Aimmatus Salaf on occasions also, so let the braggarts go ahead and rejoice if they wish, because we are prepared to accept the truth even it is more dearer than our honour in this finite Dunya.

Even the likes of Shaykh al-Islam ibn Hajar al-Asqalani made some minor mistakes in Hadith as his own student: al-Hafiz Qasim ibn Qutlubugha demonstrated, and Imam ibn Hajar praised the latter with great laudation.

We are not like the rabble rousers who babble and hurl insults, just as we saw in history how some people did the same with Imam

contained some major hadith distortions.. If you deny that then tell him to put it back up here without changing a word.

Is it not you who also claimed to have met Shaykh Yasin al Fadani (rahimahullah)?!

If one was to continue reading the end of that thread one can see Sunni Muslim also saying:

You've lied and slandered enough with lots of digression that need no answers from me. First get Abul Hajaj Allawi to show you and admit that Ahmed and Muhammad - the sons of Abu Bakr al-Habashi are not Wahhabi's.. Second, proove where Dr Abul Hasan ever said that he has more than 2500 Ijazat... **What a strange person your mate Allawi is - taking Ijaza from the biggest barelwi descendant in India - Akhtar Raza Khan..**

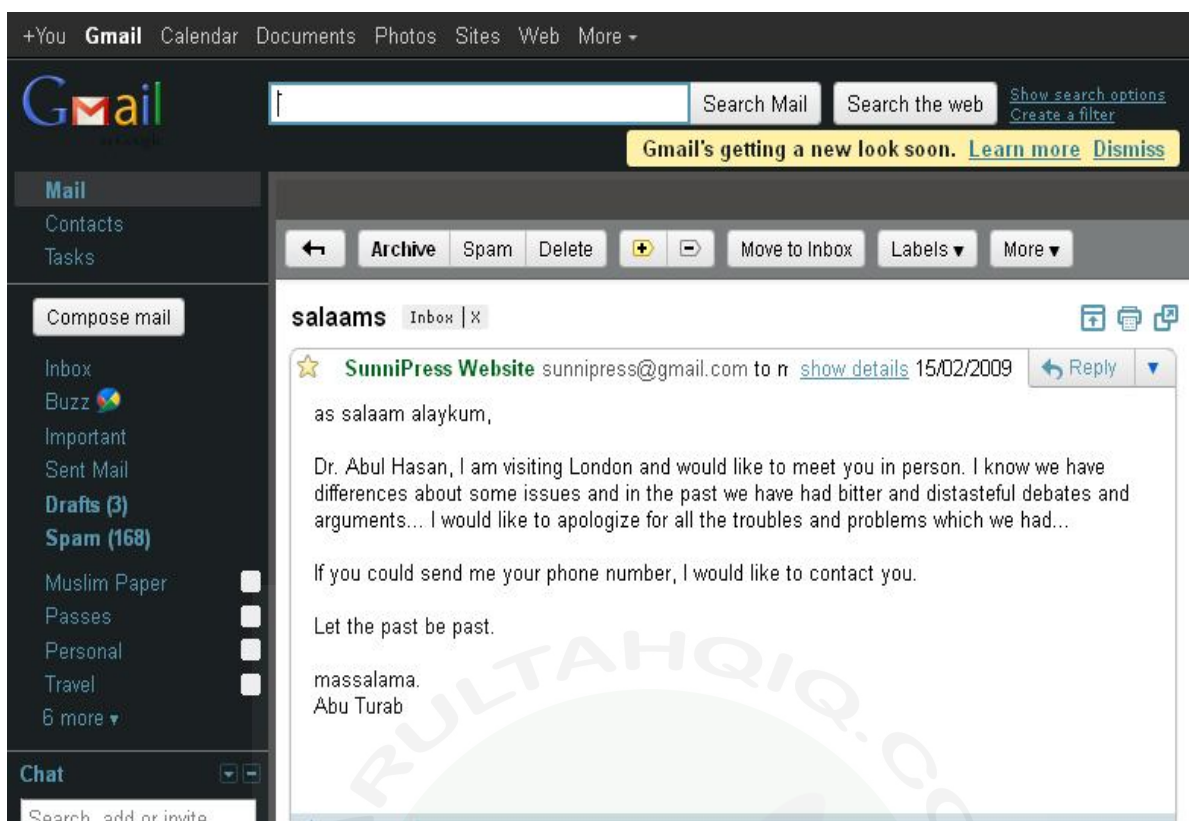
What desperation these Wahhabi's have in gaining Ijaza from any Tom, Dick and Harry.. This is what is commercialisation. Your are a pretender to the Hanafi Madhhab who is really the queer Qadri - who was caught red handed today by another brother exposing you as one who logged in with another user name - Sunnipress - who claimed to be a Maliki as can be seen on his registration details - but then he posted under the name of Abu Turab Ali Rida Qadri HANAFI - linked to some majhul Sufi Tariqa... <http://www.sunniforum.com/forum/show...l=1#post687097>
<http://www.sunniforum.com/forum/show...h-ul-Haq/page7>

Well well, its also clear that Wahhabi's like Muallimi were also taking Ijaza from Sufi's who did Mawlid - like your Bahrul Ulum - who looks like some Barelwi Master as the picture demonstrates on the link you gave earlier.... It's you who has behaved like a little child who seems to spend day and night on forums and has no real life...

Leaving aside all these posts, one can clearly see that Ali Rida Qadri/Abul Hussain, be they one person or two individuals has accused this writer with all sorts of slanderous and ad hominem attacks with absolutely no real foundation. This is the email that he sent to me back on the 15th of February 2009:

al-Bukhari - to the extent his Hadiths were left aside by such Huffaz like: Abu Hatim and Abu Zur'a al-Razi (see ibn Abi Hatim's al-Jarh wa Ta'dil under Muhammad ibn Isma'il al-Bukhari).

At the end of the day, the main intention of the above article stands, as it shows that Imam al-Tirmidhi did make Ta'wil and he wasn't the only one as he himself said on the narration discussed above, BUT - the likes of ibn Taymiyya reproached Imam al-Tirmidhi with a severe Jarh!



The reader can clearly see that Abu Turab said that he would merely like to meet me in London and his apology is clear to see... Can one now really believe his last words: “Let the past be past.”?! He also claimed that he contacted me 3 times via email as he stated in the following thread:

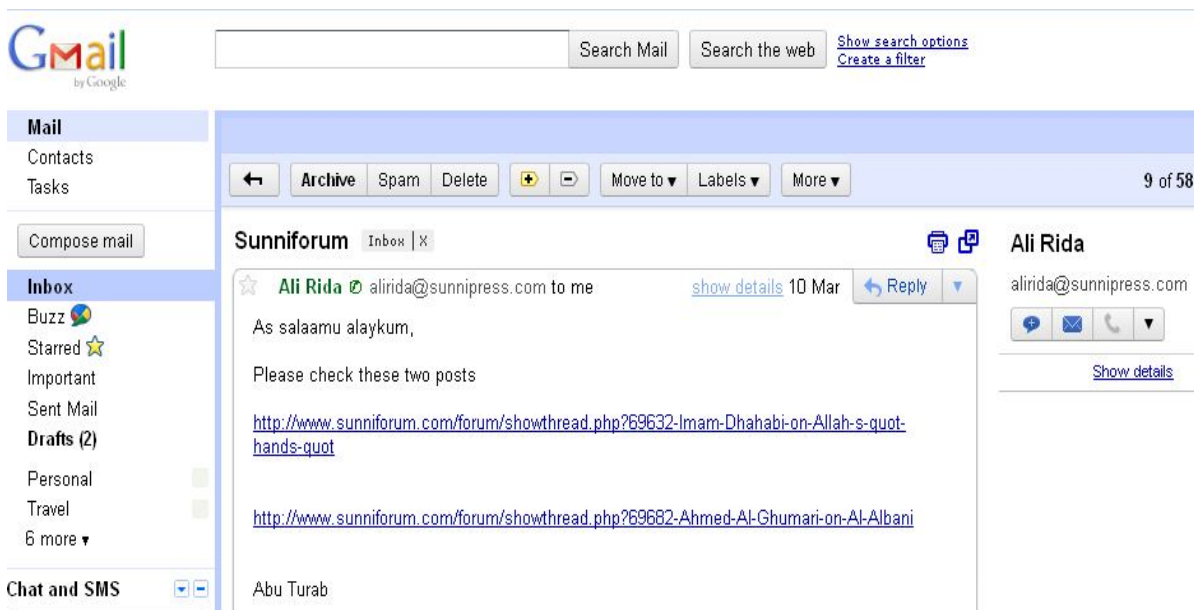
<http://forums.islamicawakening.com/f15/tafweedh-madhab-salaf-shaykh-sayf-ibn-ali-52598/index5.html>

Where he claimed: “I have myself emailed Abul Hasan Hussain Ahmad three times to meet and have a discussion.”

I say: I do not recall receiving three specific emails⁴ from you to meet and have a discussion! But merely one, of which the other was nothing to do with a request to meet at all. Rather, it was connected to Ahmed al-Ghumari and al-Dhahabi. This is the actual email that either you or someone connected to you sent me on 10/3/11:

⁴ Unless he is referring to what he said here about sending an earlier email (post no. 5) -

<http://www.sunniforum.com/forum/showthread.php?3194-Shaykh-Mahmud-Saeed-Mamduh-versus-Amr-Abdal-Mun-im-%28al-quot-Salafi-quot-%29&p=31417&viewfull=1#post31417> – which I can not recall seeing and what the contents were about with the supposition that he sent it to my correct email address in the first place!



One can clearly see from the above email that he never asked for any meeting but he tried to get me involved in some debates on sunniforum.com. I have not been posting for more than 5 years on that forum. Nevertheless, if one was to visit the first link on al-Dhahabi one can not fail to notice that “Abul Hussain” – who is most likely to be someone connected to AR Qadri was seen causing a debate to rage and it is also said in that thread by a contributor that Abul Hussain showed his connection to Deobandi’s... Can this be true when he was also promoting someone that he called Bahrul Ulum who seemed to be more in line with the Barelwi way? Or is it all part of a digressory tactic to get some readers to be sympathetic to his tone as he was posting on a Deobandi forum?! Where was AR Qadri in that thread if it is not himself posting as Abul Hussain or knows the latter some how?!

SOME POINTS REGARDING IMAM AL-DHAHABI (d. 748 AH):

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Nevertheless, since AR Qadri wanted us to get involved with the thread on Imam al-Dhahabi it is worth adding the following points that were mentioned previously here:

<http://www.sunniforum.com/forum/showthread.php?6248-Imam-Malik-s-view-on-narrating-some-Ahadith-on-the-Sifat>

Quote:

“Those of you who are familiar with the fitna of the claimants to the Salaf these days, will no doubt have realised that they alone claim to be the Saved Sect in Islam with the most profound understanding of all affairs connected to the Aqeeda of the Salafus-Salihin; especially when it is

related to Tawheed and the Attributes of Allah (Sifat).

One interesting quote I read attributed to Imam Malik (ra) shows how the Imam of Dar al-Hijra dealt with narrating these types of Ahadith; and this should be a warning to the untrained, self-styled People of Hadith today, who make it their mission in life to furnish their own "understandings" of these types of narrations from the Kitab and Sunna. This is a delicate issue which the likes of Imam Malik were fully aware of, like on the issue of Istiwa and the innovator who came to ask him about it.

Anyway, read on and take heed of the circumspection of some of the Imams of the Salaf:

Imam Ibn Abi Zayd al-Qayrawani al-Maliki (b. 310 – d. 386 AH) mentioned in his **Kitab al-Jami**, translated into English by Abdas Samad Clarke under the title: *"A Madinan View on the Sunnah, courtesy, wisdom, battles and history"* (Taha publishers, London, 1999, p. 30):

Narration of certain Ahadith

Someone said, 'What about one who narrates the hadith, 'Allah created Adam on his form,' and that 'Allah will unveil His shank on the Day of Resurrection,' and that 'He will put His hand into Jahannam and bring out whomever He wills out of it', and He (Malik) rejected them strenuously, and forbade anyone to narrate them. Someone said, 'Ibn Ijlan has narrated it.' He said, 'He was not one of the people of fiqh.' Malik did not reject the hadith of 'descent' nor the hadith of 'laughter.' Someone said, 'What about the hadith that 'the Throne shook because of the death of Sa'd?' He said, 'It should not be narrated, and what call has a man to narrate that when he sees what danger it contains?'"

This quote is very similar to what Imam al-Dhahabi mentioned in his Siyar a'lan an-Nubala, and note the words highlighted regarding Tafweed of the Ma'na in al-Dhahabi's own words:

أَبُو أَحْمَدَ بْنُ عَدِيٍّ: حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ الْمَدَائِنِيُّ، حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ جَابِرٍ، حَدَّثَنَا أَبُو زَيْدٍ بْنُ أَبِي الْعَمْرِ، قَالَ:

، وَالْحَدِيثُ الَّذِي جَاءَ: (الَّذِينَ قَالُوا: (إِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ: قَالَ ابْنُ الْقَاسِمِ: سَأَلْتُ مَالِكًا عَمَّنْ حَدَّثَ بِالْحَدِيثِ (8/104). وَأَنَّهُ يُدْخِلُ يَدَهُ فِي جَهَنَّمَ حَتَّى يُخْرِجَ مَنْ أَرَادَ، ((إِنَّ اللَّهَ يَكْشِفُ عَنْ سَاقِهِ فَأَنْكَرَ مَالِكٌ ذَلِكَ إِنْكَارًا شَدِيدًا، وَنَهَى أَنْ يُحَدَّثَ بِهَا أَحَدٌ فَقِيلَ لَهُ: إِنَّ نَاسًا مِنْ أَهْلِ الْعِلْمِ يَتَحَدَّثُونَ بِهِ فَقَالَ: مَنْ هُوَ؟

قِيلَ: ابْنُ عَجَلَانَ، عَنْ أَبِي الزِّنَادِ

قَالَ: لَمْ يَكُنْ ابْنُ عَجَلَانَ يَعْرِفُ هَذِهِ الْأَشْيَاءَ، وَلَمْ يَكُنْ عَالِمًا وَذَكَرَ أَبُو الزِّنَادِ، فَقَالَ: لَمْ يَزَلْ عَامِلًا لِهَوْلَاءَ حَتَّى مَاتَ

رَوَاهَا: مِقْدَامُ الرُّعَيْنِيُّ، عَنْ ابْنِ أَبِي الْعَمْرِ، وَالْحَارِثِ بْنِ مِسْكِينٍ، قَالَا: حَدَّثَنَا ابْنُ الْقَاسِمِ

مَعْدُورَانِ فِي (قُلْتُ: أَنْكَرَ الْإِمَامُ ذَلِكَ، لِأَنَّهُ لَمْ يَنْبُتْ عِنْدَهُ، وَلَا اتَّصَلَ بِهِ، فَهُوَ مَعْدُورٌ، كَمَا أَنَّ صَاحِبِي (الصَّحِيحَيْنِ إِخْرَاجَ ذَلِكَ - أَعْنِي: الْحَدِيثَ الْأَوَّلَ وَالثَّانِي - لِثُبُوتِ سَنَدِهِمَا، وَأَمَّا الْحَدِيثُ الثَّلَاثُ، فَلَا أَعْرِفُهُ بِهَذَا اللَّفْظِ، فَقَوْلُنَا فِي (8/105) - الْإِقْرَارُ، وَالْإِمْرَارُ، وَتَفْوِيضُ مَعْنَاهُ إِلَى قَائِلِهِ الصَّادِقِ الْمَعْصُومِ: ذَلِكَ وَبَابِهِ

وَقَالَ ابْنُ عَدِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ بْنُ حَسَّانَ، حَدَّثَنَا صَالِحُ بْنُ أَيُّوبَ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي حَبِيبٍ، حَدَّثَنِي مَالِكٌ، قَالَ: يَنْتَزِلُ رَبُّنَا - تَبَارَكَ وَتَعَالَى - أَمْرُهُ، فَأَمَّا هُوَ، فَدَائِمٌ لَا يَزُولُ. قَالَ صَالِحٌ: فَذَكَرْتُ ذَلِكَ لِيَحْيَى بْنِ بُكَيْرٍ، فَقَالَ: حَسَنٌ وَاللَّهِ، وَلَمْ أَسْمَعْهُ مِنْ مَالِكٍ. قُلْتُ: لَا أَعْرِفُ صَالِحًا، وَحَبِيبٌ مَشْهُورٌ، وَالْمَحْفُوظُ عَنْ مَالِكٍ - رَحِمَهُ اللَّهُ - رِوَايَةُ الْوَلِيدِ بْنِ مُسْلِمٍ، أَنَّهُ سَأَلَهُ عَنْ أَمْرِهَِا كَمَا جَاءَتْ، بِلا تَفْسِيرٍ: أَحَادِيثُ الصِّفَاتِ، فَقَالَ:

Now, if the meanings to all the Ahadith speaking on the Sifat of Allah were known to the pious Salaf - why then did Imam Malik take such a stern position? This adds to the strength that Tafweed is not just of the Kayf but also of the Ma'na, and this is why some of the Salaf are on record as saying such narrations are accepted as they were narrated and without delving into the Tafsir of them without some form of explicit dalil. The answer is in the Kalam of al-Dhahabi above as well."

The above wording in red translates as:

"Our saying in this and what falls under it is: Submission to the text, passing it on as it came and consigning **the knowledge of its meaning** (tafweed ma'nanu) to its Sacrosanct and Truthful Sayer..."

The above quote from Imam al-Dhahabi is a direct response to the way of Ibn Taymiyya and his cohorts in this age who deny Tafweed of the meaning (ma'na) and this quote from his Siyar a'lam an-Nubala is likely to be his last stance as the Siyar is one of his last works which supersedes his Kitab al-Uluw which was written in his younger days.

As for Imam al-Dhahabi (rahimahullah), then there is no doubt that he was a major scholar of Hadith, expert on Rijal (narrators of ahadith) and Ta'rikh (Islamic history), but his approach to certain aspects connected to the Sifat of Allah was not a Hujja for all from the ranks of Ahlus Sunna in his day or after him.

Imam al-Dhahabi's student, al-Qadi Tajud-Din al Subki (d. 771 AH) mentioned the style and approach of al-Dhahabi in a number of places in his Tabaqat al-Shafiyya al-Kubra and in his Qa'ida fi al-Jarh wal Ta'dil. Before quoting what Ibn al-Subki recorded about his own teacher, it is worth pointing out that al-Dhahabi himself listed Ibn al-Subki in his Mu'jam al Mukhtas (bil Muhaddithin) which is a compendium listing the competent Hadith scholars in his age as follows with no criticism against his student:

(184) عبد الوهاب بن علي السبكي

عبد الوهاب ابن شيخ الإسلام تقي الدين علي بن عبد الكافي الولد القاضي تاج الدين أبو نصر السبكي الشافعي ولد في سنة ثمان وعشرين وسبعمائة (728 هـ 1328 م)

وأجاز له الحجار وطائفة وأسمعه أبوه من جماعة كتب عني أجزاء ونسخها وأرجو أن يتميز في العلم ثم درس وأفتى

Note that Ibn al-Subki was born in the year 728 AH as the above statement from al-Dhahabi stated, and the latter passed away in the year 748 AH, when Ibn al-Subki was around 20 years of age. The fact that al-Dhahabi had listed Ibn al-Subki in such a work is a commendation on the rank of such a young scholar who also attained the rank and fitness to pass Fatawa in an early age.

Note how al-Dhahabi called Imam Taqiud-Din al-Subki as Shaykh al-Islam, which demonstrates that there were a number of other scholars besides Ibn Taymiyya who were given that title by al-Dhahabi. This is evident from his above named Mu'jam. One may read more on the Subki family heritage as leading Ulama in the following link - <http://www.central-mosque.com/biographies/subki.htm>

Let us mention the original Arabic quote from Ibn al-Subki's Qa'ida fil Jarh wal Ta'dil:

5. قاعدة في المؤرخين

نافعة جدا فإن أهل التاريخ ربما وضعوا من أناس ورفعوا أناسا إما لتعصب أو لجهل أو لمجرد اعتماد على نقل من لا يوثق به أو غير ذلك من الأسباب
والجهل في المؤرخين أكثر منه في أهل الجرح والتعديل وكذلك التعصب قل أن رأيت تاريخا خاليا من ذلك
وأما تاريخ شيخنا **الذهبي** غفر الله له فإنه على حسنه وجمعه مشحون بالتعصب المفرط لا واخذه الله فلقد أكثر الوقعة
في أهل الدين أعنى الفقراء الذين هم صفوة الخلق واستطال بلسانه على كثير من أئمة الشافعيين والحنفيين ومال **فأفرط**
على الأشاعرة ومدح فزاد في المجسمة هذا وهو الحافظ المدره والإمام المبجل فما ظنك بعوام المؤرخين فالرأى عندنا
ألا يقبل مدح ولا ذم من المؤرخين إلا بما اشترطه إمام الأئمة وحبر الأمة وهو الشيخ الإمام الوالد رحمه الله حيث قال
ونقلته من خطه في مجاميعه

Al-Dhahabi (d. 748 AH) being refuted by his student, Abu Sa'eed al-Ala'i (d. 761 AH):

6. ومن ذلك قول بعض المجسمة في أبي حاتم ابن حبان لم يكن له كبير دين نحن أخرجناه من سجستان لأنه أنكر الحد لله
فياليت شعري من أحق بالإخراج من يجعل ربه محدودا أو من ينزهه عن الجسمية
وأمثلة هذا تكثر وهذا شيخنا **الذهبي** رحمه الله من هذا القبيل له علم وديانة وعنده على أهل السنة تحمل مفرط فلا
يجوز أن يعتمد عليه
ونقلت من خط الحافظ صلاح الدين خليل بن كيكلي العلاني رحمه الله ما نصه الشيخ الحافظ شمس الدين الذهبي لا
أشك في دينه وورعه وتحريره فيما يقوله الناس ولكنه غلب عليه مذهب الإثبات ومناصرة التأويل والغفلة عن التنزيه حتى
أثر ذلك في طبعه انحرافا شديدا عن أهل التنزيه وميلا قويا إلى أهل الإثبات فإذا ترجم واحدا منهم يطنب في وصفه
بجميع ما قيل فيه من المحاسن ويبالغ في وصفه ويتغافل عن غلطاته ويتأول له ما أمكن وإذا ذكر أحدا من الطرف
الآخر كإمام الحرمين والغزالي ونحوهما لا يبالغ في وصفه ويكثر من قول من طعن فيه ويعيد ذلك ويبيد ويعتقده ديننا
وهو لا يشعر ويعرض عن محاسنهم الطافحة فلا يستوعبها وإذا ظفر لأحد منهم بغلطة ذكرها وكذلك فعله في أهل
عصرنا إذا لم يقدر على أحد منهم بتصريح يقول في ترجمته والله يصلحه ونحو ذلك وسببه المخالفة في العقائد
انتهى
والحال في حق شيخنا الذهبي أزيد مما وصف وهو شيخنا ومعلمنا غير أن الحق أحق أن يتبع وقد وصل من التعصب
المفرط إلى حد يسخر منه
وأنا أخشى عليه يوم القيامة من **غالب علماء المسلمين وأئمتهم الذين حملوا لنا الشريعة النبوية فإن غالبهم أشاعرة**
وهو إذا وقع بأشعري لا يبقى ولا يذر
والذي أعتقد أنه خصماؤه يوم القيامة عند
7. من لعل أديانهم عنده أوجه منه فأنه المسئول أن يخفف عنه وأن يلهمهم العفو عنه وأن يشفعهم فيه
والذي أدركنا عليه المشايخ النهي عن النظر في كلامه وعدم اعتبار قوله ولم يكن يستجري أن يظهر كتبه التاريخية إلا

لمن يغلب على ظنه أنه لا ينقل عنه ما يعاب عليه
وأما قول العلاني رحمه الله دينه وورعه وتحريه فيما يقوله فقد كنت أعتقد ذلك وأقول عند هذه الأشياء إنه ربما
اعتقدها ديناً ومنها أمور أقطع بأنه يعرف بأنها كذب وأقطع بأنه لا يختلقها وأقطع بأنه يحب وضعها في كتبه لتنتشر
وأقطع بأنه يحب أن يعتقد سامعها صحتها بغضا للمتحدث فيه وتنفيراً للناس عنه مع قلة معرفته بمدلولات الألفاظ ومع
اعتقاده أن هذا مما يوجب نصر العقيدة التي يعتقدونها هو حقاً ومع عدم ممارسته لعلوم الشريعة غير أنني لما أكثرته بعد
موته النظر في كلامه عند الاحتياج إلى النظر فيه توقفت في تحريه فيما يقوله ولا أزيد على هذا غير الإحالة على
كلامه فليُنظر كلامه من شاء ثم يبصر هل الرجل متحر عند غضبه أو غير متحر وأعني بغضبه وقت ترجمته لواحد
من علماء المذاهب الثلاثة المشهورين من الحنفية والمالكية والشافعية فإنني أعتقد أن الرجل كان إذا مد القلم لترجمة
أحدهم غضب غضباً مفرطاً ثم قرطم الكلام ومزقه وفعل من التعصب ما لا يخفى على ذي بصيرة ثم هو مع ذلك غير
خبير بمدلولات الألفاظ كما ينبغي فربما ذكر لفظة من الذم لو عقل معناها لما نطق بها ودائماً أتعجب من ذكره الإمام
فخر الدين الرازي في كتاب الميزان في الضعفاء وكذلك السيّد الأمدى وأقول يا الله العجب هذان لا رواية لهما ولا
جرحهما أحد ولا سمع من أحد أنه ضعفهما فيما ينقلانه من علومهما فأى مدخل لهما في هذا الكتاب ثم إننا لم نسمع أحداً
يسمى الإمام فخر الدين بالفخر بل إما الإمام وإما ابن الخطيب وإذا ترجم كان في المحمدين فجعله في حرف الفاء وسماه
الفخر ثم حلف في آخر الكتاب

Parts of the above are available in English for those who did not follow the Arabic as below:

Qadi Ibn al Subki (d. 771 AH) said: “I have copied from a text written in the hand of the Hadith master **Salah al-Din Khalil ibn Kaykaldi al-Ala’i** (d. 761 AH), may Allah have mercy on him, the following:

‘I do not doubt the Shaykh and Hadith master al-Dhahabi’s piety, great fear of Allah, and vast erudition in the sayings of scholars. However, the school of affirming the attributes (madhhab al-ithbat), aversion for figurative interpretation (munafarat al-ta’wil) and neglect for affirming transcendence (al-ghafla an al-tanzih) have gotten the better of him. It has influenced his personality so much that he shows, on the one hand, strong animosity against the people of transcendence, and on the other, strong inclination towards the people of affirmation of the attributes. When he writes the biography of one of the latter, he draws up all that has been said of his merits, sings his praise, turns a blind eye on his faults, and gives them the best rendering he is capable of. But when he cites someone from the other side, such as for example, Imam al-Haramayn or al-Ghazali and their likes, he does not sing their praise, but accumulates the sayings of those who have criticised them, reiterates those sayings and demonstrates them considering it a pious action without a second thought looks away from their ample merits and does not make their list, and whatever fault of theirs he is able to cite he cites it. He does the same with the people of our time. And whenever he finds no saying against one of them, he will say in his biography: ‘May Allah reform him’, or something like it. The reason for all this is his disagreement in doctrine.’

There is far more to say to the detriment of al-Dhahabi than what al-Ala’i has described, although he is my master and teacher, but the truth is more deserving of being followed. And the truth is that he has reached a risible level of excessive partisanship, and I fear for him on the Day of Resurrection on the part of the **majority of Muslim scholars and their Imams who have been the standard bearers of the Prophetic law for us: for they are Ash’ari for the most part**, and when he criticised an Ash’ari he was unsparing and unrelenting. For myself, I believe they will be his opponents on the Day of Resurrection, and perhaps the least one among them will be worthier of Allah’s regard than him. I ask

Allah that He lighten his punishment and inspire them to disregard his offences against them and intercede for him...

He has too frequently attacked the people of piety (I mean the fuqara who are the best of creation), set his tongue loose on many of the Imams of the Shafi'i's and Hanafi's, showed prejudice against Ash'ari's and excessive bias for anthropomorphists, and this is the foremost among Hadith masters and a venerable leader! What do you think will be the case of the common writers of biographies?"⁵

Imam al-Suyuti (d. 911 AH) said in his Qam al-Mu'arrid:

“Do not be deceived by the criticism of al-Dhahabi because his criticism transcended to the likes of Imam Fakhar al-Din ibn al-Khatib Dhill Khatub and even as far as one who is more eminent than he, Abu Talib al-Makki the author of Qut al-Qulub. **He was even unsparing of those of the calibre of Shaykh Abul Hasan al-Ash'ari** whose fame blossoms far and wide. **His books al-Mizan, al-Ta'rikh and Siyar al-Nubala are laden with undeserving comments.**”

And see how the Hafiz of his age: **Ibn Hajar al Asqalani (d. 852 AH)** disagreed with al-Dhahabi's attitude over the incident of Ibn Hibban and the anthropomorphists from the Hanabila:

“(Dhahabi's) words, ‘the one who asserts limit says to the other: You have reduced your Lord to a non-existent thing, for there is no limit to the non-existent’ are untrue. It is not granted that to deny limit to Allah is tantamount to reducing Him to the non-existent after the certitude of His existence. The truth is ibn Hibban was right.”⁶

House of Verification

⁵ Qaida of ibn al-Subki and in his Tabaqat al-Shafiyya, as quoted in The Encyclopaedia of Islamic Doctrine, (1/78-79), translated by Dr GF Haddad

⁶ (Lisan al-Mizan, 5: 114, Hyderabad edition, as mentioned in the Encyclopaedia of Islamic Doctrine, (1/78)

QADRI AND AHMED AL-GHUMARI (d. 1380 AH):

Moving now onto Qadri's second link:

<http://www.sunniforum.com/forum/showthread.php?69682-Ahmed-Al-Ghumari-on-Al-Albani>

This thread is about what Ahmed al-Ghumari had to say regarding **Nasir al-Albani (d. 1999 CE)**. The person posting the quotes in “praise” of al-Albani has not mentioned all the known things said by al-Ghumari on al-Albani or vice versa! The original article seems to emanate from the pen of one – **Muhammad Moin** here: <http://alsonnah.wordpress.com/2011/03/08/ahmed-al-ghumari-on-al-albani/>

Muhammad Moin mentioned:

Ahmed Al-Ghumari states:

“And Nasirud-Deen Al-Albani, he came to Damascus and he did not know Arabic. So he studied it and then he turned toward the study of Hadith, hence he became very skilled in it. The Zahiriyya Library, which constitutes several valuable manuscripts, helped him, and he arranged it with his own hands. Such that when I visited (that Library) in previous years, he was the one who would provide me whatever I ask for and introduce to me what was in it. And were it not for his views and stubbornness, he would have been from the persons of their time (Afrad az-zamaan) with regards to the knowledge of Hadith. That is besides the fact that he runs his shop of watch repairing. We had debate with him whose story is long...” [Durr Al-Ghamam Ar-Rafeeq (pg.191) compiled by Abdullah At-Taleedi]

Some other time he said:

“As for Al-Albani then he was from the selected people in the knowledge (of Hadith), that is besides him being almost a normal (unfamous) person^[1]. But in stubbornness he even left behind Az-Zamzami (one of Ghumaris) and all the stubborn on the face of earth! He mentioned me in his book “Tahdheer As-Saajid fi ittikhadh Al-Qubur Masaajid”, where he said that he met me and he found me to be Sufi Khalafi, and this he consider to be lowest level of dispraise. **The enemy of Allah has lied** when he attributed me towards Khalafiyya, while I am their strict enemy. But because of his ignorance he thinks that everyone who is not a Taymiyy and Wahaabi is a Khalafi.” [Al-Jawab Al-Mufeed (60-61) compiled by Abul Fadhl Badr Al-Imrani]

Footnote ^[1] said: Al-Albani was not that famous at that time.

Now, what Moin has not mentioned via some form of scrupulous research is what were the other words that emanated from Ahmed al-Ghumari on al-Albani. Even the second quote indicates that al-Ghumari declared al-Albani to be some form of liar. Ahmed al-Ghumari died in the year 1380 AH/1960 CE when al-Albani was around 46 years of age. Naturally, what al-Albani wrote and published after al-Ghumari's death led to some later scholars from within Salafism and outside it to take a different perspective on the meticulousness of al-Albani as a Master Muhaddith or not as the case appears to be to al-Albani's admirers or foes. Indeed, even the quote provided by Moin from Shaykh Abdullah Talidi's, Durr al-Ghamam is indicative of the fact that al-Ghumari did not consider al-

Albani to have reached the status of being the pre-eminent Master in Hadith scholarship, for he said: “And were it not for his views and stubbornness, he would have been from the persons of their time (Afrad az-zamaan) with regards to the knowledge of Hadith.” Meaning, he wasn’t the highest Muhaddith in his age due to his views and stubbornness, for had he left the latter then the reality may have been different. Wallahu a’lam.

Indeed, there were Hadith scholars in the Indian subcontinent who had also reached a high status in those days thanks to their contributions on Hadith commentary to major books of Hadith. This seems to be something lacking from the pens of al-Ghumari and al-Albani who were more into Takhrij and discerning the authenticity or inauthenticity of narrations. There is little doubt that to actually explain the subtleties and legal implications for each and every Hadith in the Sunni collections of Hadith is a far more painstaking and arduous matter than mere Takhrij and its related branches.

A few years back (around 1996) a work was released entitled **Tanbih al Qari ila Fada’ih Ahmed ibn al Siddiq al-Ghumari** by Mustafa al-Yusufi (who is clearly from Salafism). On p. 75 a letter that was sent by Ahmed al-Ghumari to his student known as Abu Khubza dated the 29th of Safar 1380 AH mentioned the following about al-Albani:

قال في رسالة إلى أبي خبزة بتاريخ 29 صفر 1380 هـ: >> خبيث الطبع وهابي تيممي
جلد عنيد فاق عناده كل عناد ... خبيث مذهبه <<.
وقال في رسالة أخرى أرسلها له أيضا بتاريخ 22 ربيع الأول 1380 هـ: >> عدو الله

Meaning that al-Ghumari also said about al-Albani:

“Evil in character (kabith al-taba), Wahhabi (follower of the teachings of Muhammad ibn Abdal Wahhab al-Najdi al-Hanbali), Taymi (follower of the way of Ibn Taymiyya), staunch in stubborn intransigence that exceeded all obstinacy... wicked in his school of thought (madhhab).”

In another letter dated 22 Rabiul Awwal in 1380 AH he said about al-Albani: **“Enemy of Allah.”**

Thus, will these additional points benefit the likes of Moin and Qadri?

Secondly, there is also evidence provided by another ardent admirer of Ahmed al-Ghumari, viz. the controversial anti-Albani’ite – Hasan al-Saqqaf of Amman who has claimed that the words attributed to Ahmed al-Ghumari in the above named (Durr al-Ghamam) printed work by Abdullah al-Talidi (who is also a student of Ahmed al-Ghumari’s) has not been fully presented in what he had to say about al-Albani! Indeed, Saqqaf claimed in his **al-Jawab al-Daqiq ala ma waqa fi Kitab Durr al-Ghamam**, to have in his possession what al-Ghumari actually wrote via his handwritten letter, and he claimed that these are the actual words of Ahmed al-Ghumari on al-Albani in the full context (see the quote in the second brackets below):

نقل الكلام المحرف المدون في كتاب الشيخ التليدي «در الغمام الرقيق» ص (١٩١) :

قال الشيخ التليدي :

[الألباني والشيخ :

وناصر الدين الألباني قد قدم إلى دمشق وهو لا يعرف العربية فتعلمها وأقبل على علم الحديث فأتقنه جداً ، وأعانه مكتبة الظاهرة المشتملة على نفائس المخطوطات في الحديث ، وهو ممن رتبها بيده ، حتى أتى لما زرتها في العام الماضي كان هو الذي يأتي بما أطلبه ويعرفني بما فيها ، ولولا مذهبه وعناده لكان من أفراد الزمان في معرفة الحديث ، مع أنه لا يزال فاتحاً دكان الساعات ، وقعت لنا معه مناظرة يطول ذكرها ...] .

هذا كلام الشيخ التليدي الذي نقله عن السيد أحمد بن الصديق !!

نقل الفقرة المتعلقة بحال الألباني من كلام السيد أحمد بن الصديق في رسالته تلك الموجودة

لدينا بخطه حيث يقول فيها حرفياً :

[وناصر الدين ألباني قَدِمَ إلى دمشق وهو لا يعرف العربية ، ففتح دكاناً لإصلاح الساعات وتعلّم العربية^(٥٠١) ، وأقبل على علم الحديث فأتقنه جداً جداً ، وأعانه مكتبة الظاهر^(٥٠٢) المشتملة على نفائس المخطوطات في الحديث وهو ممن رتبها بيده ، حتى أتى لما زرتها في العام الماضي كان هو الذي يأتي بما أطلبه ويعرفني بما فيها ، وهو حيث الطبع وهابي يمي جلد ، عتيد فاق عناده كل عناد وزاده إيفالاً في ذلك كونه يتقاضى مرتباً من السعودية للدعاية ونشر المذهب الوهابي ، وله أتباع ، وهناك شيخ حبشي ضدّ له ولكلّ منهما مؤلفات مطبوعة في الرد على بعضهما^(٥٠٣) ، ولولا عيب^(٥٠٤) مذهبه وعناده لكان من أفراد الزمان في معرفة الحديث ، مع أنه لا يزال فاتحاً دكان الساعات ، وقعت لنا معه مناظرة يطول ذكرها] .

هذا كلام السيد أحمد ابن الصديق المنقول من خط بيده من حملة رسالة موجودة بين أيدينا !

(٥٠١) وقع في «در الغمام» بدل عبارة (ففتح دكاناً لإصلاح الساعات وتعلّم العربية) لفظ : (فتعلّمها) فقط .

(٥٠٢) وقع بدل لفظة (الظاهر) هذه في «در الغمام» : (الظاهرة) بزيادة التاء المربوطة !

(٥٠٣) كل هذه الكلمات حذفت من كتاب الشيخ التليدي «در الغمام الرقيق ...» فتأمل !!

(٥٠٤) لفظة (عيب) هذه حذفت أيضاً من الرسالة لتحقيق الغرض المراد كما يظهر ! والله أعلم بخفايا الأعمال وهو احسن الصدور وخلجات الضمائر ! وهو حسبنا ونعم الوكيل !

Thus, the words of Ahmed al-Ghumari have not been fully presented in the printed work of al-Talidi, and the latter apparently clarified to Saqqaf via a letter that the publisher was responsible in presenting the quotation in a cut-up manner! This is the letter that Saqqaf claimed to have received from al-Talidi:

الشيخ التليدي يصرح

بأن ناشر كتاب در الغمام الرقيق قام بالتلاعب فيه أثناء الطبع

هذا وقد أرسل لي الشيخ التليدي حفظه الله تعالى رسالة جاء فيها فصل يتعلق بهذا الموضوع وهو

ما نصه حرفياً :

الحمد لله والصلاة على مولانا رسول الله وعلى آله وصحبه وحزبه ، وبعد : فهذا ما كنت كتبه

في الأصل الذي وجهته للطباعة لكن الناشر تصرف في بعض الفقرات فحذف بعضها لظروف خاصة والله

ولي التوفيق ، وهو الهادي إلى أقوم طريق والسلام .

وكتب عبد الله التليدي

والحمد لله رب العالمين

Hence, Muhammad Moin need take into consideration the full quote provided by Saqqaf and if there is doubt on what Saqqaf quoted then it would be wise to actually get possession of the original handwritten statement of Ahmed al-Ghumari that is likely to be in the possession of Muhammad Amin Bu Khubza of Morocco.

Even more so it is also worth pointing out what AR Qadri thought of Ahmed al-Ghumari in the past and what he said recently. Indeed, on this thread:

<http://forums.islamicawakening.com/f15/tafweedh-madhab-salaf-shaykh-sayf-ibn-ali-52598/index2.html>

Qadri made the following claim regarding this writer:

*It is your master, Abul hasan hussain ahmad **who has the doubts**. He started with the works of **Ahmad al-Ghumari against wahhabis** but later when he found Ahmad al-Ghumari a lamadhabi self-proclaimed mujtahid and anti-taqlidi like his brother Abdullah al-Ghumari was a fierce anti-asharite where he compared Asharis with Jews, then Abul Hasan al-Muftari abandoned him. Then Abul Hasan attacheded himself to Hasan Ali Saqqaf the liar and enemy of sahaba and started translating/or circulating his works in the english speaking world and when he found out that Hasan Ali Saqqaf is unreliable then he abandoned him. and then with Kawthari , Kabbani, GF Haddad, Saeed Fudah, Abu Adam Naruji and now with Saif Ali al-Asri al-Yemeni.*

I say:

We have no doubts unlike the pseudo-Salafiyya new comers who lack heritage and connectivity to the Salaf via the classical manner of the scholars. Also, one is wondering where did I start with the works of Ahmed al-Ghumari and then finally abandoned him?! Direct us to that with quotations and then we can see what the truth of the matter is. There is no doubt that Ahmed al-Ghumari was controversial and those who have attended our classes on Aqeeda Tahawiyya would have heard me say that publically regarding Ahmed al-Ghumari. Nor have I taken as authorities the other names given as my leading luminaries to follow, and nor do I promote any of them as absolute authorities that must be the only representatives of the Sunni path, be it in aqeeda or fiqh in this time. We have higher authorities of the past that are our ultimate lights of guidance, and anyone who made mistakes or continues to do so then we are free of them if they are so serious enough to warrant being thrown out of Ahlus Sunna wal Jama'a.

Indeed, Qadri himself said the following here - <http://forums.islamicawakening.com/f15/tafweedh-madhab-salaf-shaykh-sayf-ibn-ali-52598/index3.html>

Quote:

"We take what is good and leave what opposes Ahl Sunnah wal Jama'ah."

Fulan said about Fulanah or fulanah said about Fulan.. are you trying to mimic Jarh wa Tadeel / Ilm al-Rijal.

Don't waste our time with these types of useless arguments which doesn't benefit anyone."

Thus, this is Qadri who has one rule for himself and another rule for his opponents! We say, don't waste our time in exposing your own double dealing hypocrisy, folly and insincere half-baked apologies like that which you sent me in your email dated 15/2/2009 (see the actual image of his email above). You have shown us all your real intentions and true colours.

One can also see that Qadri raised the point that al-Saqqaf is an "enemy of the Sahaba." This is another exaggeration on his part because what is known is that Saqqaf is anti-Mu'awiya ibn Abi Sufyan (ra) specifically. Nevertheless, this was known to us way back in 1995 when even the Shadhili Shaykh, Nuh Keller abandoned him. This shows that we don't stick to the likes of those who slander the Sahaba, but on reversing the tables, AR Qadri needs to either affirm or deny that the forum he posts on – "islamicawakening.com" is linked to the teachings of **Sayyid Qutb** and this latter individual has been accused of slandering Sahaba as well as some of the Anbiya (as) by the likes of the Madakhila⁷ and others before them; so will Qadri start attacking the proponents of Qutbism on that forum or will he remain shut lipped and turn a blind eye or two?! Will he care to expose the main person behind that forum, viz. **Abuz Zubair Saleem Beg**⁸ – for he is known as an admirer of Sayyid Qutb!⁹ Or will he

⁷ Followers of **Rabi Madkhali**, who was himself accused of slandering some of the noble Sahaba! See here for the claims against him - <http://madkhalis.com/2010/01/rabi-al-madkhali-the-reviler-of-prophets-companions/> - Though someone on the last link (Abu Kinanah) mentioned that al-Madkhali had repented.

In Arabic - <http://www.alathary.net/vb2/showthread.php?t=9147>

⁸ See here for an expose on him from some anti-Ash'arites - <http://www.salafitalk.net/st/viewmessages.cfm?Forum=31&Topic=10478> – Just in case this ever gets deleted then here is the quote for good measure:

Bayan Talbis al-Qutbiyyah: Saleem Beg and the Standards of Academic Honesty

As we have alluded to in other threads, Abu Zubair Saleem Beg is amongst the most extreme of the Qutbis in the West and he runs a forum which is a playground for the Takfiris. He had strong attachments to Ali at-Timimi, who was one of main promulgators of the doctrines of al-Ikhwan al-Muslimoon in the West in the latter half of the 1990s. From the greatest of signs of the extremist Qutbiyyah of Saleem Beg is that he is prepared to lie outright for the sake of 20th century non-Scholar ignoramuses who brought the manifesto of [Vladimir Lenin](#) to the Ummah in the guise of establishing "social justice", as we have documented elsewhere.

Abu Zubair Saleem Beg, currently, or formerly, an Imaam at an Lewisham Islamic center, Surrey, has recently used an audio recording to claim that Shaykh Rabee made takfir of Shaykh Ibn Jibreen. Here it is:

[Realaudio file of recording](#)

Now you can listen to the whole thing a few times, its three and a half minutes long. But this is what this die-hard Qutbi has claimed from it:

Due to Shaykh Ibn Jibrin's defence of Islam and its heroes such as the [martyr of Islam](#), Sayyid Qutb - may Allah have mercy on him - Rabi' al-Madkhali couldn't contain his anger and in a fit of rage he said the following words regarding the great scholar, Shaykh Abdullah b. Jibrin:

ليس بعالم ، ضيع دينه وإسلامه ، يحارب بالأكمار الصناعية ، لا يصنف في السلفيين ولا العلماء

"He is not a scholar! He has lost his religion and his Islam! He wages war (against Islam) using satellite dishes. He is neither to be counted amongst the Salafis, nor the scholars!"

Click below to listen to this evil innovator yourself:

[Rabi Makes Takfeer Of Shaykh Ibn Jibrin](#)

As you will see this is an outright fabrication and a slander. There is no such quote in the recording. The above is a very evil case of

outright lying, you have listen to the audio a few times, then read what Abu Zubair al-Kadhdhaabee has attributed to the Shaykh. It is very devious and evil. You have to remember this is the same individual who ten years ago, ascribed the Irjaa' of Jahm bin Safwan to Imaam al-Albani.

And what you see in that screenshot itself, reveals a lot. He considers Qutb a "hero" of Islam, we don't know what Qutb offered to Islam except the doctrines of the Khawaarij, Leninist Revolutions, notions of Social Justice borrowed from Marxist-Socialism and the innovations of the Rafidah, Jahmiyyah, Mu'tazilah, Ash'ariyyah and others. A trail of destruction was left in the Muslim lands when Qutb's doctrines and methodologies were adopted (Egypt, Syria, Algeria as examoples).

We have covered this slander in full in this article:

<http://www.themadkhalis.com/md/?ctyzd>.

Please take a read of that article which provides a rebuttal of this slander as well as some related background information.

Finally, it should be pointed out, as mentioned [in a previous post](#), that the likes of Saleem Beg are just ignorant, foolish children who should not, under normal circumstances, be given attention. Unfortunately, because it is very easy for every man and his pet to come online and find a platform and speak his misguided opinion, and due to these doubts that are being propagated and kindled, it is a dhuroorah (necessity) to address his falsehood. Saleem Beg is just an ignoramus in whose actions you see the Irjaa' of the Ghullaat ul-Murji'ah who expelled the actions of the heart from Eemaan. Even some of his friends are perceptive enough to allude to his contradictions:

So you can see the kind of person we are dealing with here, a confused and contradictory deluded individual being driven by and drowned in his love and allegiance to Sayyid Qutb in whose books, after we take out the doctrines of the Rafidah, Jahmiyyah, Mu'tazilah, Ash'ariyyah and others, we find nothing but the manifesto of Vladimir Lenin clothed in an Islamic garb and which Qutb advocated to "snatch the haakimiyyah" and "give it back to Allaah" through general revolutions (that's the methodology of Hizb ut-Tahrir as well ([see end of this article](#)) who praised the Rafidi Revolution of Iran, and surprise surprise, Ayatollah Khomeini, the chief architect of the Rafidi Revolution of 1978 translated Qutb's works as ideological inspiration for that Rafidi Revolution), as we have documented extensively at www.takfiris.com and www.themadkhalis.com.

And this is unfortunately the condition of these 21st century Ikhwanis spuriously claiming Salafiyyah, making propaganda for the works of Jahmite Ash'aris, who even if we were to excuse their innovations, and put them to one side, have nothing left in their books except some skilled use of language, and in which the Mu'tazilah were far superior, but despite that the Scholars still warned from their books.

What we are seeing from Abu Zubair Saleem Beg are last-ditch cheap attempts of an individual whose ship has been sunk and all he has left is the flotsam which he is holding on to for dear life. Thus, pretty-much anything goes, even if it means throwing aside the notions of al-walaa wal-baraa' for the sake of aqidah, and even if it means practically wallowing in the irjaa' of the Ghullaat ul-Murji'ah, and even if it means lying through the back teeth (such as in the example above).

⁹ See here for more on his links to the Qutbiyya, courtesy of anti-Ash'arites like himself- <http://www.salafitalk.net/st/viewmessages.cfm?Forum=31&Topic=10389> - Once again, if the last thread gets deleted or blocked then here is the attack on him:

You may be aware that the Qutbiyyah recently, after they saw what was taking place of the spreading of the aqidah of the Salaf and refutation of what opposes it through website such as www.asharis.com and www.abovethethrone.com and www.aqidah.com - when they saw that the people began to appreciate this type of presence through these sites and the benefits it brought, one of those characterized with hate and resentment from Surrey, UK, by the name of **Abu Zubair Saleem Beg**, decided to register, in the late hours of 5th December, a website, in order to embark upon a path of what shall be proven inshaa'Allaah to be nothing but an illustration of the antics of the foolish (wrong move!). All of this was done in order to hinder, prevent, restrain and scare-monger others away from the goodness and its potential.

Such are the hearts of these people. They claim piety and rectitude when their actions show nothing but hate, resentment and corruption.

In fact, we have many emails and comments from people, some of whom would be considered ardent opposers, but who had the honesty and sincerity to send in emails expressing thanks for the goodness that they saw in these projects and some of them expressing their "gratitude", and no doubt these are genuine, sincere, honest people, and we ask Allaah that He honors and ennoble and raises the ranks of these people, even if we have strong disagreements with them, for we will not disacknowledge, goodness, sincerity and the genuine love of truth not matter who it comes from.

However, this particular depraved individual, Saleem Beg, filled with hate, animosity, and resentment, decided to do **everything that is**

in opposition to the particular advice of Shaykh Abdul-Azeez Aal ash-Shaykh that he started waving around in order to attack those whom he and his likes call "Madkhalis". **In 1998 Saleem Beg accused Imaam al-Albani of having Irjaa' equal to or worse than that of al-Jahm bin Safwan,** and he was taking it from the likes of Ali al-Timimi.

When we first came across his website on 19th December 2009, we decided, very, very reluctantly that it was necessary to respond, by addressing both underlying foundations and historical aspects of the actual issues under dispute, and avoid the individuals (i.e. Saleem Beg) who are insignificant in any case.

But a point that needs to be made is there was no need for this individual to stoop to this level in exposing his hate and resentment - and the just and honest person can see that this action of his was driven by nothing but pure hate, and out of resentment of the fact that people were acknowledging the goodness that was coming from some of our projects, and posting such things on his forum, which clearly was not to his liking.

If these people were expending efforts to refute the Ash'arites or the Jahmiyyah, then walhamdulillaah, that you are busy in doing that is great, continue with that even if we differ with you, its better for you to be involved in that and we would consider it repugnant, and childish that we should attempt to throw a "spanner in the works" just because we have differences with you in other issues. We seek refuge in Allaah from being driven by spite! Far from it!

However, this particular individual, Abu Zubair Saleem Beg, who is amongst the greatest of them in being consumed by rank hatred and resentment, decided to put out his neck, and open himself up to being exposed for his hate, childishness, hypocrisy (in action) and ignorance in the affairs of the religion. You see he started this, and went out of his way for it.

So we decided to give this individual 30 days to come to his senses - during which we were laying down foundational issues and historical realities on our website www.themadkhalis.com - and as 30 days are coming to a close we are going to start addressing the antics of this individual so all people, both those on his forum (who have any sense of honesty and justice) and elsewhere will see that this individual is not genuine or honest, and has a heart that is consumed with the diseases of hate and resentment.

So we are pleased to announce, "Bayaan Talbees al-Qutbiyyah" which you can follow right here:

<http://themadkhalis.com/md/series/bayan-talbis-al-qutbiyyah---explanation-of-the-deception-of-the-qutbiyyah.cfm>

When we started responding from the 19th December, this individual (or a colleague, collaborator) then set up a new account on his forum through which he took a path of trying to obfuscate, confuse, misguide, deceive and mislead his audience about the content of what we were posting, because it is a decisive refutation of his baatil, and coming across with a "reconciliatory, understanding, type of tone" (as opposed to the vicious one on his website). So he is currently taking two approaches, one through his website which is a gutter-press type of website in which you see the aim is to create "scandal, controversy" and amounts to nothing but scare-mongering, and another approach on his forum (through his new account) which is attempting to address the sayings of the Scholars of Ahl us-Sunnah pertaining to the likes of Qutb, Banna and their methodologies, and doing his utmost to deceive and confuse the people with a display of "we need dialogue, we need a knowledge-based discussion", and bringing all the usual shubuhaat, such as bringing the old praises of some of the Scholars for the likes of Qutb and Banna, and so on.

Clearly, it wasn't dialogue you were after when you set up your website in the first place! So you see the kind of fish we are dealing with here, we are dealing with dishonest individuals who bring with them the additional calamity of being motivated by desires. When we wrote about the reality of this individual (and his likes) in this article:

<http://www.themadkhalis.com/md/?rtfaa>

Getting right down to the crux of the matter, **it really, really burned him.** And now they are lamenting over what was said about them! The question is: **Who is to blame?** Sat in front of your computer screen, on that fateful Saturday, being beguiled by Shaytan into fantasizing about the greater jihaad you envisioned against those "nasty evil Madkhalis" (and against their efforts) and then be applauded by your audience as a "champion of Islam" - who is to blame? We were happy in continuing our knowledge-based projects, until you thought you could come in the middle of our road, lower your trousers (with no shame) and relieve yourself - all out of spite and resentment... Such are the manners of these people?!

Finally a disclaimer: Its a shame that you have to address individuals, or even have to resort to making mention of them, when they are the most insignificant of people. If you routinely come home having caught deers, oxes and the likes, and then one day you come home with a mouse, then first of all you've lowered your standards and secondly you've given prestige to the mouse. So we want to make it clear, that we declare ourselves free from both of these things, we don't want to do any of this, and this is essentially a dhuroorah that we have been forced into, sorry! We had enough on our hands before this foolish person was beguiled by Shaytan to take this path.

In fact, some of them are wailing and lamenting over the fact that Abu Zubair Saleem Beg went in this path because now the realities of their figureheads (Qutb and Banna) and their da'wah in general is being exposed and documented and it is being proven that these people do not have any scholars who are upon their da'wah, rather they only make opportunistic attachments to isolated, selected statements of the true Scholars only to the extent that they find utility in these sayings in propagating their own fikr and their shubuhaat and defending their figureheads. Besides this, they have absolutely ZERO connection with the Scholars. So they are lamenting and wailing over what they have unleashed with their own hands. What can we say? Deficiency in intellect and disease in the heart ...

Further down in the above thread the anti-Ash'arites linked to Ubayd al-Jabiri (the one accused of slandering the Sahabi, Ka'b ibn Malik) said:

Talbis of Abu Zubair Saleem Beg Concerning His Allegation that Shaykh Rabee Makes Takfir of Shaykh Ibn Jibreen

Read the article here:

<http://www.themadkhalis.com/md/?ctyzd>

As we have indicated previously, Abu Zubair Saleem Beg is amongst the hardcore Qutbi Extremists, and he runs a forum which is a gathering place for all the Takfiris. In reality, the forum is just a place where these childish Qutbis come out at "playtime" so they can play "cyberbutch" with each other. Meanwhile Abu Zubair puts disclaimers on his site (he had on their for five years or so after 7/7):

"Freedom is the right to tell people what they do not want to hear."
~ George Orwell ~

Warning: This forum is open to people of all persuasions, religions and ideologies, from the far-left to the far-right, from the neo-conservatives to the liberals, to discuss life, religion, ideologies and societies, freely with as little censorship as possible. However, we do not tolerate comments that are in violation of UK laws.

Since moderating a forum as sizeable as this is a cumbersome task, some offending threads may slip the attention of the moderators. If you notice any offending thread/post, please report them by clicking on the 'Report' icon (🚩) located at the top-right corner of each post. Alternatively, you may use the [contact form](#) if you are not a registered user.

In the land of "cyberbutch" that should have warranted immediate takfir and the announcing of destructive revolutions against this website for having the audacity to openly announce its operation upon secular qawaaneen and the enforcement of those qawaaneen (*we do not tolerate comments that are in violation of...*) - but as we said, these are deluded five year olds, being let out of the classroom so they can play "cyberbutch" with each other in the playground and feel good about it. They feel proud of refuting the Ash'arites, and then make al-walaa wal-baraa and love and hate for the sake of Jahmite Ash'aris from 20th century Egypt who denied Allaah's Uluww, rejected al-Istiwa, made ta'weel of the Arsh, rejected sifaat fi'liyyah (through negation of "hawaadith"), spoke of the creation of the Qur'an, and what is more than this. And then they seek to excuse these 20th century ignoramuses by comparing them, spuriously, with the likes of Ibn Hajar and an-Nawawi. Even if the latter two had mistakes, they made such contributions to the Ummah, that the likes of a thousand Qutbs would never have reached, and thus we continue to benefit from their works, in hadeeth, in mustalah, ilm ur-rijaal, in tafseer and so on. So you can see the kind of people we are dealing with here. Their attachment to the aqidah is an academic one only, otherwise the walaa and baraa that is necessitated by this knowledge would have prevented them from falling into the likes of this manifestation of the deen of the Ghullaat ul-Murij'ah who expelled the actions of the heart from eemaan.

Anyhow, coming to the issue:

This Abu Zubair Saleem Beg has claimed that Shaykh Rabee made takfir of Shaykh Ibn Jibreen, and he presented an audio recording of three and a half minutes in length.

<http://www.themadkhalis.com/md/?ctyzd>

The reason why Saleem Beg is distributing this is because he is grieved that Sayyid Qutb's negation of Islaam from some of the Sahabah and the Bani Ummayyah was refuted by Shaykh Rabee, even though Shaykh Rabee' was preceded in that by over 40 years by Allaamah Mahmood Shakir. This is besides the fact that Shaykh Rabee' demolished the usool of these people in terms of their ikhwani methodologies and their "fikr" they were trying to propagate to a Salafi audience during the 90s, and Shaykh Rabee's defence of the Salafi aqidah from the tajahhum in Qutb's books. Shaykh Rabee was vindicated in all of that by the likes of Imaam al-Albani, Imaam Ibn Baz, Imaam Ibn Uthaymin and others, and this really grieved these people.

just turn a blind eye or two?! Has Qadri ever written about other anti-Madhhabi or anti-Ash'ari people who have also been accused of slandering the Sahaba on the very forums he posts on? Like the claim that **Ubayd al-Jabiri** apparently demeaned the Sahabi Ka'b ibn Malik (ra); see here - <http://www.siratemustaqeem.com/phpBB/viewtopic.php?t=4316>

This is Ubayd al-Jabiri who is taken as a Hujja by spubs.com (the ones who wrote against islamicwakening.com and its major contributor – Abuz Zubair Saleem Beg). Thus, will we see Qadri now openly condemn all those linked to spubs or its forum – salafitalk.net which is the forum that promotes anti-Ash'ari websites like Asharis.com etc?! It's obvious that these latter sites are all linked to the same group that backs al-Jabiri! It's known that the likes of Qadri et al promote these anti-Ash'arite sites (like Asharis.com) and then turn a blind eye on those who back these sites, like al-Jabiri who is said to have slandered the noble Sahabi, Ka'b ibn Malik (ra). Thus, by now the wise reader will have realized that both islamicwakening.com and spubs.com have two people linked to their ideology who are both said to have slandered at least one Sahabi, viz. Sayyid Qutb and Ubayd al-Jabiri! If it is true that both these two sites have such controversial people as inspirational figures behind their methodology and ideology, then it is clear that both are on misguidance for merely being attached to those who contradict the way of Ahlus-Sunna wal Jama'a – especially by promoting the teachings of those who went to the extreme of slandering at least one Sahabi!

What can Qadri say about the Qari from Makkah – Abdur Rahman Sudais, meeting up with Shi'a as Abu Alqama said in the last web link:

“I just saw on the news that shaykh Sudays met a delegation of Shi'ah in Islamabad, and Shaykh Sudays said he came to pakistan bringing a message of unity from the King gardian of the two holy Mosques Abdullah ibn Abdil 'Aziz.”

Is this the Manhaj of the Salaf? Indeed, al-Sudais was also in Darul Uloom Deoband not so long ago.

In trying to tarnish Shaykh Rabee' with this particular allegation, Abu Zubair Saleem Beg has - walhamdulillah - exposed himself as the cheap intellectual fraudster he always was. Ten years ago he tried to accuse Shaykh al-Albani of the Irjaa' of Jahm bin Safwan when he tried to use a statement of Shaykh al-Albani in which the Shaykh was speaking about the conditions and barriers to takfir, (such as ilm and qasd), in relation to takfir al-mu'ayyan (takfir of a specific individual) who fell into what is major kufr, and confusing that with the issue of kufr being in belief, statement and action, which Shaykh al-Albani affirms. And that disgrace we will cover separately insha'Allaah.

To read an exposition of this particular slander (concerning the allegation that Shaykh Rabee' made takfir of Shaykh Ibn Jibreen) read this article where Abu Zubair is sent back into the sewer from where is operating:

<http://www.themadkhalis.com/md/?ctyzd>

These activities of Abu Zubair are not unlike the activities of the Jahmite Abu Adam Naruiji (refer to www.asharis.com for the articles in refutation of this gutter-press Jahmee who is using methods similar to those of Abu Zubair, but in trying to tarnish Shaykh ul-Islam Ibn Taymiyyah). But this is the way of Ahl ul-Bid'ah - in their (cheap) methods, they have a lot in common.

Further, Abu Zubair is now spending from his own wealth to direct people to these articles of his, and we never saw this individual in 13 years spend from his wealth to defend against the negation of Islam from some of the Companions and the revilements upon **Uthmaan and Mu'awiyah and Amr bin al-Aas and Abu Sufyaan and Hind and others (radiallaahu anhum ajma'een)**, or to defend the Salafi aqidah from the tajahhum present in abundance in the works of Qutb. It is only now that this Qutbi is expending these efforts for the sake of the defence of Sayyid Qutb and his books.

Nearly 10 years back spubs.com on their old forum put out the verdict on another person from Salafism, viz, **Abul Hasan al-Ma'ribi** (who still has admirers on some Arabic pseudo-Salafi forums/websites) who is also said to have slandered some from the Sahaba (ra). Quote:

SP Admin 09-30-2002 @ 12:53 AM



Administrator Posts: 310
Joined: May. 99

The Actual Text of the Statement of Shaykh Abdul-Muhsin al-Abbaad **Concerning the Statement of Abul-Hasan and His Revilement of the Sahaabah**

Questioner: May Allaah preserve you O Shaykh, what is the ruling upon the one who says, "There is a deficiency in the tarbiyah that no one is able to reject, and no one is free from it, until even the Companions of Muhammad (sallallaahu alaihi wasallam).

So the Shaykh replied:

This is from the greatest of falsehood (min abtalil-baatil). This is from the greatest of falsehood. Ascribing defect, or deficiency or, meaning, belittlement or censure of the Companions of the Messenger (sallallaahu alaihi wasallam). This indicates that this person who said this is the one who is deserving of censure (dhamm, i.e. rebuke).

Just as Abul-Mudhaffar as-Sam'aanee said, "Verily, the reveilment of a single one of the Sahaabah is a sign of the one doing it being forsaken. Rather it is innovation and misguidance.

So how can he attack the Companions of the Messenger (sallallaahu alaihi wasallam), and speak concerning them, and say that there is a defect or deficiency in their tarbiyah?!

Meaning, who are those who have been nurtured (correctly), if the Companions of Allaah's Messenger (sallallaahu alaihi wasallam) are not to be described with this description (i.e. of correct tarbiyah).

Meaning, this speech is evil, it is speech that is baatil (falsehood), and it is not permissible for the tongues to utter the likes of this false speech".

End.

It has been mentioned in an above footnote that there are also allegations against Rabi Madkhali – the so called Imam of al-Jarh wa'l Ta'dil to the likes of spubs.com etc, that he himself demeaned the status of some of the Sahaba, though it is said that he clarified these allegations. See here - <http://madkhalis.com/2010/01/rabi-al-madkhali-the-reviler-of-prophets-companions/>

Let us quote for the record lest the thread disappears from the last link:

Rabi al-Madkhali attacks the companions:

والله كان صحابة فقهاء، في أمور السياسة ما ينجحون، ما يستطيعون في الإذاعة، والإشاعة، يقعون في فتنة، قضية الإفك طاح فيها كثير من الصحابة، فتنة، ليش ؟!!!! ما هم !!! مثل أبي بكر، مثل عمر، مثل علي هؤلاء وقعوا

By Allah, the companions were jurists, but they would never be successful in politics! They were incompetent in terms of media and propaganda! They would easily fall into fitna! So many companions strayed in the slander (of Aisha ra) incident! Fitna! Why?! Because they are not like Abu Bakr, Umar and Ali! This is why they fell! (Audio record: al-Shabab wa-Mushkilatuhu)

Apart from belittling the companions, Rabi' al-Madkhali lies against the companions by saying 'Many companions strayed.' Rather, they were only a handful who erred in this episode.

Rabi' al-Madkhali's attack on Abdullah b. 'Umar, Ubay b. Ka'b, Zayd b. Thabit, and Abdullah b. Mas'ud:

كان عبد الله، وأبي بن كعب، وزيد بن ثابت، وابن مسعود، وغيرهم، وغيرهم من فقهاء الصحابة وعلمائهم ما يصلحون للسياسة!!!، معاوية ما هو عالم، ويصلح أن يحكم الدنيا كلها، وأثبت جدارته وكفاءته، المغيرة بن شعبه مستعد يلعب بالشعوب على إصبعه دهاء، ما يدخل في مأزق إلا ويخرج منه، عمرو بن العاص أدهى منه

Abdullah (b. 'Umar), Ubay b. Ka'b, Zayd b. Thabit, ('Abdullah) b. Mas'ud and others were the jurists from amongst the companions and their scholars, **but they were not good at politics!!! As for Mu'awiyya, then he was not an 'Alim (scholar)!** Even though, he could rule the entire world! He proved to be serious and competent. al-Mughira b. Shu'ba could play with an entire population with his fingers, because he was astute. He wouldn't enter a problem except that he would safely get out of it. 'Amr b. al-'Aas was more intelligent than him. (Audio recording titled: al-'Ilm wal-Difa' 'an al-Shaykh Jamil)

No doubt some companions were more clever than others, but it doesn't mean that other companions were not good at politics. Yes, Mu'awiyya was a good politician, but would Rabi' al-Madkhali now say that 'Ali was a bad politician because he out did him? Rather, Ahl al-Sunnah firmly believe that Ali was one of the best Muslim politicians, and hence, the fourth rightly guided Khalifa of Allah's Messenger SAW! The same goes for the noble companions Rabi belittled.

The most pathetic of all his comments here is to say that Mu'awiyya was not a scholar! Rabi', out of his conceitedness did not even spare the companions of Allah's Messenger SAW from his childish comments on who is and who isn't a scholar! Yet, 'Abdullah b. Abbas says, "Indeed, he (mu'awiyya) is a faqih!"

Who knows more 'Abdullah b. 'Abbas – may Allah be pleased with him – or the conceited and shameless Rabi' al-Madkhali?

Rabi' al-Madkhali attacks Khalid b. al-Walid

خالد يصلح للقيادة، ما يصلح للسياسة، وأحياناً يلخبط

Khalid is only good as a leader, and not as a politician. Sometimes, he even makes blunders!

One has to be a blithering idiot to suggest that a person could be a good leader without being a good politician! But the most shameful thing to notice here is al-Madkhali's loose tongue (May Allah sever it) reviling the Prophet's companion, Khalid b. al-Walid – may Allah be pleased with him and protect his honour from cowards like al-Madkhali.

This is the shameful state of the cult leader himself, Rabi' al-Madkhali, yet he has the gall to accuse Sayyid Qutb of the same when the latter has repented and al-Madkhali himself has not.

Imaam Ahmad said: "If you see anyone speaking ill of the Companions of the Messenger of Allaah (sallallaahu alayhi wasallam), doubt his Islaam." (Al-Laalikaa'ee (d. 418H) in as-Sunnah, no.2359)

Imaam al-Barbahaaree (d. 329H) said in his Sharh us-Sunnah: "If you see a man criticising the Companions of the Messenger of Allaah (sallallaahu alayhi wasallam) know that he is a person of wicked speech and desires, since the Messenger of Allaah (sallallaahu alayhi wasallam) said: 'When my Companions are mentioned then withhold'." The hadeeth is reported by at-Tabaraanee from Ibn Mas'ood and it is Saheeh. See Silsilatul Ahaadeeth is-Saheehah (no.34) of Shaikh al-Albaanee). Imaam al-Barbahaaree also said in *Sharh us-Sunnah* (Explanation of the Creed, p.84): Do not discuss about their slips or wars, nor that of which you have no knowledge. Do not listen to such talk from anyone, for if you do, your heart will not remain safe and sound.

And Harb bin Ismaa'eel al-Kirmani (d. 280H), in the treatise "*Masaa'il Harb bin Ismaa'eel al-Kirmaanee Anil-Imaam Ahmad*" said:

هذا مذهب أهل العلم، وأصحاب الأثر، وأهل السنة المتمسكين بها، المقتدى بهم فيها من لثُن أصحاب النبي -صلى الله عليه وسلم- إلى يومنا هذا، وأدركت من أدركت من وغيرهم؛ فَمَنْ خَالَفَ شَيْئاً مِنْ هَذِهِ الْمَذَاهِبِ أَوْ طَعَنَ فِيهَا، أَوْ عَابَ قَائِلَهَا، فَهُوَ مُخَالَفٌ مُبْتَدِعٌ خَارِجٌ عَنِ الْجَمَاعَةِ، زَائِلٌ عَنِ مَنِهْجِ السُّنَّةِ وَطَرِيقِ -علماء أهل الحجاز والشام الحق قال: وهو مذهب أحمد وإسحاق بن إبراهيم بن مخلد، وعبد الله بن الزبير الحميدي، وسعيد بن منصور -وغيرهم- ممن جالسنا وأخذنا عنهم العلم، فكان من قولهم

This is the madhhab of the People of Knowledge, the Ashaabul-Athar (People of the Narrations), Ahl us-Sunnah wal-Jamaa'ah, those who stick fast to it [Ahl us-Sunnah] and who seek to guide themselves by [them i.e. the Ahl us-Sunnah] from amongst those in the presence of the Messenger of Allaah (sallallaahu alayhi wasallam) up until this day of ours. And I met whomever I met from amongst the Scholars of the people of Hijaaz and Shaam and others besides them. **Whoever differs with and opposes a single matter from the madhaahib [of these People of Knowledge] or contests and defames them or criticizes the one who speaks [by what they speak with], then he is a mukhaalif (opposer), a mubtadi' (an innovator) and one who has left the Jamaa'ah, who has ceased to be upon the manhaj of the Sunnah and the Path of Truth.**

And this [i.e. the path of the People of Knowledge] is the madhhab of [Imaam] Ahmad, Ishaq bin Ibraaheem, Abdullaah bin Zubair al-Humaidee, Sa'eed bin Mansoor and others besides them amongst those with whom we have sat and taken knowledge from...

Then he says later in the treatise from that which is from the madhhab ijmaa' of the people of knowledge, Ahl us-Sunnah wal-Jamaa'ah:

وذكر محاسن أصحاب رسول الله صلى الله عليه وسلم، والكف عن ذكر مساوئهم التي شجرت بينهم؛ فمن أصحاب رسول الله صلى الله عليه وسلم، أو واحدا منهم، أو تنقصه أو طعن عليهم، أو عرض بعيبيهم، أو عاب أحدا منهم، فهو مبتدع رافضي خبيث مخالف، لا يقبل الله منهم صرفا ولا عدلا، بل حبه سنة، والدعاء لهم قربة، والإقداء بهم وسيلة، والأخذ بآثارهم بها فضيلة

And the mentioning of the good qualities and deeds of the Companions of the Messenger of Allaah (sallallaahu alaihi wasallam) and refraining from mentioning their shortcomings and mistakes, those which occurred between them. **Whoever reviles the Companions of the Messenger of Allaah (sallallaahu alaihi wasallam), or a single one amongst them, or reduces [their worth and status] or insults them or exposes their faults or criticises a single one amongst them then he is a mu'tadi' (an innovator), a raafidee (an extreme shi'ite), a khabeeth (vile and repugnant) and a mukhaalif (an opposer) and Allaah will not accept from him any of his efforts nor his fair dealings.** Rather loving them is a sunnah, supplicating for them is nearness (Allaah), taking them as a model for guidance is a means (of nearness to Allaah) and accepting and taking from their narrations is an excellence

And then he mentions shortly afterwards:

لا يجوز لأحد أن يذكر شيئا من مساوئهم، ولا أن يطعن على أحد منهم بعيب أو نقص؛ فمن فعل ذلك فقد وجب على السلطان تأديبه وعقوبته، ليس له أن يعفو عنه، بل يعاقبه، ويستنتيه، فإن تاب قبل منه، وإن لم يتب أعاد عليه العقوبة، وخلده في الحبس، حتى يموت أو يرجع

It is not permissible for anyone to mention anything of their shortcomings, and nor to revile anyone of them on account of a fault or deficiency. Whoever does that, then **it is obligatory upon the ruler to discipline him and punish him.** It is not for him (the ruler) to pardon him, rather he should punish him and seek his repentance. **So if he repents, it is accepted from him and if he does not repent, the punishment is repeated upon him, and he is kept in prison until he dies or recants.**

QADRI AND IBN TAYMIYYA:

Did AR Qadri attack the websites that still promote the likes of Sayyid Qutb, Ubayd al-Jabiri and al-Ma'ribi as they are said to be all slanderers of Sahaba? Or has he remained hypocritically silent on these so called "Salafiyya" who promote those named?! It's known that AR Qadri is not only an enthusiastic admirer of Ibn Taymiyya but one who would go out of the way to exceed the bounds to defend him as well. Thus, can AR Qadri and his likes pass an edict on the status of Ibn Taymiyya attacking some of the Rightly guided Caliphs of Islam, or will he say its unproven and even if it is then Ibn Taymiyya gave up his slander of those Sahaba?! If the latter is the case, the question still remains – why would a true Sunni Alim even contemplate attacking even a single Sahabi unless there is some form of disease in his heart?!

The likes of Qadri should take heed from the likes of **al-Hafiz Abdar Rahman ibn Rajab al-Hanbali** (736-795 AH), who was on the way of Ibn Taymiyya in his earlier days and one who praised him, but later he retracted from the Taymiyyan tract as can be deciphered by a quote from al-Hafiz Ibn Hajar al-Asqalani (d. 852 AH) in his Inba al-Ghamr (1/460). After mentioning when Ibn Rajab was born and who he acquired knowledge from, some of his scholarly works, as well as mentioning the companionship that al-Hafiz Zaynud-Din al-Iraqi (the principle Hadith teacher to Ibn Hajar) had with Ibn Rajab, al-Hafiz Ibn Hajar said:

ونقم عليه إفتاؤه بمقالات ابن تيمية، ثم أظهر الرجوع عن ذلك فنافره التيميون فلم يكن مع هؤلاء ولا مع هؤلاء، وكان قد ترك الإفتاء بآخرة

“He was loathed because of his verdicts which were in accordance to the writings of ibn Taymiyya, but later it became more distinct (Azhar) that he retracted (al-Ruju) from that. So the supporters of ibn Taymiyya (al-Taymiyun) disliked that, so he wasn’t from either group and he just left issuing verdicts to others.”

Such a quote from the likes of al-Hafiz ibn Hajar most likely emanated from the verification of al-Hafiz al-Iraqi from Imam Ibn Rajab al-Hanbali directly.

May be Qadri has already seen the following from the pen of al-Hafiz Ibn Hajar al-Asqalani in his al-Durar al-Kamina,¹⁰ but the unbiased reader should be aware of it also. The likes of Qadri have attempted to dismiss the attacks of Ibn Taymiyya on some of the Sahaba by saying ludicrously that these attacks are not in the works of Ibn Taymiyya! What they failed to acknowledge is that Ibn Taymiyya was not said to have made these attacks in his works in the first place by his contemporaries (like al-Tufi), hence, it’s most likely that he made them verbally in the presence of some who heard him blurt out those enormities:

The Hanbali scholar Najm al-Din Sulayman ibn `Abd al-Qawi al-Tufi said:

“He used to bring up in one hour from the Book, the Sunna, the Arabic language, and philosophical speculation, material which no-one could bring up even in many sessions, as if these sciences were before his very eyes and he was picking and choosing from them at will. A time came when his companions took to over-praising him and this drove him to be satisfied with himself until he became conceited before his fellow human beings. He became convinced that he was a scholar capable of independent reasoning (*mujtahid*). Henceforth he began to answer each and every scholar great and small, past and recent, **until he went all the way back to `Umar (r) and faulted him in some matter. This reached the ears of the Shaykh Ibrahim al-Raqi who reprimanded him. Ibn Taymiyya went to see him, apologized, and asked for forgiveness. He also spoke against `Ali (r) and said: "He made mistakes in seventeen different matters."**... Because of his fanatic support of the Hanbali school he would attack Ash'aris until he started to insult al-Ghazzali, at which point some people opposed him and would almost kill him.... They ascertained that he had blurted out certain words, concerning doctrine, which came out of his mouth in the context of his sermons and legal pronouncements, and they mentioned that he had cited the tradition of Allah's descent (to the nearest heaven), then climbed down two steps from the minbar and said: "Just like this descent of mine" and so was categorized as an anthropomorphist. They also cited his refutation of whoever uses the Prophet -- Allah bless and greet him -- as a means or seeks help from him (*aw*

¹⁰ Quoted from here - http://www.sunnah.org/history/Innovators/ibn_taymiyya.htm - Note al-Hafiz Ibn Hajar did not deny any of these allegations he reported surrounding Ibn Taymiyya attacking some of the notable Sahaba, and he was not only a Historian but the Amir al-Mu'minin in Hadith in his time.

istaghatha).... People were divided into parties because of him. Some considered him an anthropomorphist because of what he mentioned in *al-`Aqida al-Hamawiyya* and *al-`Aqida al-Wasitiyya* and other books of his, to the effect that the hand, foot, shin, and face are literal attributes of Allah and that He is established upon the Throne with His Essence. It was said to him that were this the case He would necessarily be subject to spatial confinement (*al-tahayyuz*) and divisibility (*al-inqisam*). He replied: "I do not concede that spatial confinement and divisibility are (necessarily) properties of bodies," whereupon it was adduced against him (*ulzima*) that he held Allah's Essence to be subject to spatial confinement. Others considered him a heretic (*zindiq*) due to his saying that the Prophet -- Allah bless and greet him -- is not to be sought for help and the fact that this amounted to diminishing and impeding the establishing of the greatness of the Prophet -- Allah bless and greet him -- **Others considered him a dissimulator (*munafiq*) because of what he said about `Ali:... namely, that he had been forsaken everywhere he went, had repeatedly tried to acquire the caliphate and never attained it, fought out of lust for power rather than religion, and said that "he loved authority while `Uthman loved money." He would say that Abu Bakr had declared Islam in his old age, fully aware of what he said, while `Ali had declared Islam as a boy, and the boy's Islam is not considered sound upon his mere word.... In sum he said ugly things such as these, and it was said against him that he was a hypocrite, in view of the Prophet's -- Allah bless and greet him -- saying (to `Ali): "None but a hypocrite has hatred for you."**

A look at their fanatical support for Ibn Taymiyya:

With regard to the following thread - <http://www.sunniforum.com/forum/showthread.php?79555-Abul-Hasan-al-Ash-ari-Ibn-Kullab-amp-the-Ibana-Shaykh-Dr.-Abul-Hasan-Hussain-Ahmed> – where either Qadri or his side kick known as “Abul Hussain” (who someone else thought resembled the posts of another individual called **Faqeer Khan** who I recall more than 10 years back as saying he was from Hyderabad) was attempting to defend Ibn Taymiyya with little relevance that was nicely refuted by other posters. I recall Faqeer Khan being a one time Barelwi who later flipped over to the Deobandi way.

Important point:

One pertinent point that shows how amateur in knowledge these people are was the point from “Abul Hussain” in the last web link where he said:

“may be you need to do more research on Mullah Ali Qari and see all that he is in agreement with Ibn Taymiyyah and all that he is not.”

<http://www.archive.org/download/ALKAREE/ALKAREE1.pdf>

<http://www.archive.org/download/ALKAREE/ALKAREE2.pdf>

The above two download links were provided by “Abul Hussain” in his attempt at doing away with the following points transcribed by Studentofthedeem:

“In regards to Ibn Taymiyya, why do you choose to be biased? Why not mention what all the great scholars from all the Sunni Madhhab have said against him too? Why quote selectively?

Did these scholars you've quoted really agree with Ibn Taymiyya in all matters that the latter espoused in creedal matters? Did they have ALL of his works at hand to investigate at full length the creedal statements that others objected to from the pen of ibn Taymiyya? Are you trying to say that all Hanafis had access to all of Ibn Taymiyya's works and that all the scholars of the past are in total agreement with him? Can you go via Umdatul Qari of Imam al-Ayni and quote what he has to say on creedal matters and see if he is totally inline with ibn Taymiyya? Then, do the same for al-Hafiz ibn Hajar al-Asqalani from his Fath al-Bari.

Since you mentioned Mulla 'Ali ul-Qari, we know he praised Ibn Taymiyya in some places, However:

[quote - article: 'Changing Views of Ibn Taymiyya' - by Khaled El-Rouayheb, who said]:

'In any case, al-Qari' al-Harawi was far from being a "Taymiyyan". His own theological works show this clearly. In his *Sharh Bad' al-amali*, completed towards the end of his life, al-Qari' al-Harawi showed little or no traces of being influenced by Ibn Taymiyya. God, he wrote, is not in any direction, in explicit contrast to the claims of the *mushabbih* and *Karramiyya* who claim that He is above His throne. God's speech, he wrote, does not consist of words and sounds, in explicit contrast to the *Karramiyya* and *Hanbalis* ['Ali al-Qari' al-Harawi, *Sharh bad' al-amali* (Istanbul: Matba'at al-Haydari, 1295AH) 7-9]. Literalist interpretation was rejected in favour of the two options of *tafwid* and *ta'wil*. Al-Qari' al-Harawi preferred the option of *tafwid*, and his justification of this preference again took on a mystical tone:

"To leave the meaning (*tafwid*) to God and believe in the truth of what He says without knowing it's meaning is the ultimate servitude. This is the reason it was the chosen option of the *salaf*. To explain the problematic passages and reinterpret it as the *kehalaf* do, while not insisting that is what He means, is an act of worship (*'ibada*) on the part of the servant. However, servitude is more elevated than worship, for servitude is contentment with what the Lord does, while worship is to do what pleases the Lord. Contentment is more elevated than action, so that not being content is unbelief, while not doing sin." [Ibid, 11].

As in the case of al-Sanusi, the preference for the option of *tafwid* meant suspension of judgement, not literalism. Against the *Karramiyya* and the *mujassima* who appealed to the literal sense of the Qur'anic verses stating that God is on the throne, al-Qari' al-Harawi wrote: "they have no argument here, for *istawa* has many meanings such as *istila*' ...and there can be no argument when the possibilities are many." [Ibid, 11]. It is hard to imagine the historical Ibn Taymiyya agreeing to all of this.' [end quote]

[quote - article: 'Changing Views of Ibn Taymiyya' - Khaled El-Rouayheb]

'In his commentary on the same work, 'Ali al-Qari' al-Harawi was almost as unsympathetic to the claims of Ibn Taymiyya:

"Amongst the *Hanbalis* Ibn Taymiyya has gone to an extreme by prohibiting travelling to visit the Prophet--may God bless him and grant him salvation--just as others have gone to the opposite extreme

in saying: the fact that the visiting is a pious deed is known with certainty and he who denies this is an unbeliever. Perhaps the second position is closer to the truth, for to prohibit something that scholars by consensus deem commendable is unbelief, since it is worse than prohibiting what is [merely] permissible, in regards to which there is agreement [i.e. there is agreement that the prohibition of what is permissible by consensus is unbelief]." ['Ali al-Qari' al-Harawi, *Sharh al-Shifa'* (Beirut: Dar al-Kutub al-'Ilmiyya, 2001), 2:152].' [end quote].

Do you agree with Imam al-Qari now, especially his point on Istiwa that it can mean Istila? Or will you be frank and call him a Jahmi!?

Since you've also mentioned Ibn Hajar, could you quote to us where he criticises Ibn Taymiyya in Fath al-Bari too?

In the book you're quoting from; Radd al-Waafir by ibn Nasir al-Din there's a quotation of Ibn Rajab praising Ibn Taymiyya. Would it surprise you if I could show you that even he had left Ibn Taymiyya's way later on in life?¹¹ Also, if you are trying to imply in any way that all Hanafis were in agreement with Ibn Taymiyya, then you need to justify your claim. Indeed, Radd al-Wafir is not about what scholars knew of the creed of Ibn Taymiyya but an endorsement that the one who calls Ibn Taymiyya Shaykh al-Islam can not be called a Kafir. Why did you not mention that a leading Hanafi Usuli known as Imam Alaud-Din al-Bukhari wrote a work to verify that the one who calls ibn Taymiyya Shaykh al-Islam is a Kafir and this is what led Ibn Nasirud-Din to write his Radd. This is enough to show that there is no unanimity on Ibn Taymiyya being Shaykh al-Islam, or that his aqeeda was perfectly inline with the real Salafi creed.

If you wish to do justice then go ahead and quote all the well known scholars of the past alone who criticised Ibn Taymiyya so that the readers can see that there is no unanimity on Ibn Taymiyya having the perfect Salafi creed and even Ahnaf have criticised him."

What is for the most part hilarious is how "Abul Hussain" posted two archive.org links to download a work on the Aqeeda of Imam Ali al-Qari, but if one carefully reads via just a few pages of this two volume MA level thesis, one cannot fail to notice how the writer (Masa'id al-Matrafi) himself showed examples of Imam Ali al-Qari in some places affirming some attributes, while other times he made either Ta'wil (figurative interpretation) or Tafweed (of the meaning)! So it is clear that this thesis demonstrated abundant examples of how Imam Ali al-Qari stands at odds with the Taymiyyan way of the past and present as advocated by those who call themselves "Salafi." Here is an example of the author mentioning Ali al-Qari and his view on "Ayn" ("Eye") after mentioning that his late Shaykh – Ibn Uthaymin¹² affirmed "Aynayn" (p. 518-519):

¹¹ See above from the quote from Ibn Hajar al-Asqalani's Inba al-Ghamr

¹² A person who also affirmed that Allah "sits" on the Arsh (throne)! We have said before in radd to Abu Alqama Ali Hassan Khan's attack on a narration from Malik al-Dar the following:

قال شيخنا ابن عثيمين رحمه الله : (أجمع أهل السنة على أن العينين اثنتان، ويؤيده قول النبي ﷺ في الدجال: " ... إنه أعور وإن ربكم ليس بأعور ... ")^(٦)، ولكن معتقد القاري الذي استقر عليه تجاه هذه الصفة هو التفويض كما ذكره في "شرحه على منظومة بدء الأمل"، ولهذا نجده يقول في شرحه المذكور: (ومختار السلف عدم التأويل بل اعتقاد التنزيل، مع وصف

(١) سورة الكهف، آية (٤٩) .

(٢) الرد على القائلين بوحدة الوجود (٤٢-٤٣) .

(٣) انظر: القواعد الكلية للأسماء والصفات عند السلف (١٥٩-١٦٥) .

(٤) سبق تخريجه (٥١٧) .

(٥) نقض الإمام أبي سعيد عثمان بن سعيد على المريسي الجهمي العنيد (٣٠٥/١) .

(٦) عقيدة أهل السنة والجماعة (١٢) .

"Tell us where the following narration that ibn al-Qayyim said was reported by Imam Ahmad and blindly affirmed by Ibn Uthaymin is actually found. Ibn Uthaymin claimed in his Fatawa (vol. 1, no. 57):

وأما تفسيره بالجلوس فقد نقل ابن القيم في الصواعق 1303/4 عن خارجه بن مصعب في قوله تعالى: (الرحمن على العرش استوى)⁽¹⁾ قوله: "وهل يكون الاستواء إلا الجلوس". ا.هـ. وقد ورد ذكر الجلوس في حديث أخرجه الإمام أحمد عن ابن عباس رضي الله عنهما مرفوعاً. والله أعلم

The last point from Ibn Uthaymin that julus is found in a narration reported by Imam Ahmed as a Marfu narration from Ibn Abbas (ra) is found in the words of ibn al-Qayyim in his al-Ijtima al-Juyush al-Islamiyya (p. 70) as follows:

وفي مسند الإمام أحمد من حديث ابن عباس رضي الله عنهما قصة الشفاعة الحديث بطوله مرفوعاً وفيه **فأتني ربي عز وجل فأجده على كرسیه أو سريه جالسا**

I ask you to show me where it is in the Musnad of Ahmed if you can. If you can't find it – then where did Ibn Qayyim get it from?! Tell us what is the status of ibn al-Qayyim and ibn Uthaymin for mentioning that Istiwa means Julus?!! Tell us why Ibn al-Qayyim and ibn Uthaymin both quote Kharija ibn Mus'ab as their reference to say that Istiwa is by julus – when Kharija is Matruk to Ibn Hajar and accused of lying also!"

التنزيه له سبحانه عما يوجب التشبيه، وتفويض الأمر إلى الله وعلمه في المراد به ... وكذا كل ما ورد من الآيات والأحاديث المتشابهات، من ذكر اليد والعين والوجه ونحوها من الصفات ... (١).

وقول أهل التفويض من شر أقوال أهل البدع كما مر بيانه في المبحث الأول.

* * * * *

The last lines from the author showed clearly that he was of the opinion that Tafweed is from the so called evil sayings of the People of Bid'a (innovation)! Naturally, he said this after quoting Imam Ali al-Qari's view on the Ayn.

An example where the author mentioned that Imam Ali al-Qari made Ta'wil of the "Saaq" ("Shin"), p. 535:

الحادية عشرة : صفة الساق :-

رأي القاري في صفة الساق :

القاري لا يثبت صفة الساق لله ﷻ ، بل إنه يؤول هذه الصفة ويزعم أن المراد بها الشدة والكرب، وإليك البيان من كلامه .

قال القاري في تفسيره عند قوله تعالى: ﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ﴾ (٢) :

(﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ﴾ يوم يشتد الأمر ويصعب الخطب، وكشف الساق مثل في الحرب، ويوم يكشف عن أصل الأمر وحقيقته بحيث يصير عياناً، وتنكيره للتهويل أو التبجيل) (٣).

وقال أيضاً عند شرحه لحديث أبي سعيد الخدري ﷺ قال: سمعت

(١) انظر: درء تعارض العقل والنقل (٩/١) .

(٢) سورة القلم، آية (٤٢) .

(٣) أنوار القرآن وأسرار الفرقان خ ق (١٤٠٨) .

Qadri and his admiration for Ahmed al-Ghumari:

Indeed, Ahmed al-Ghumari himself is noted to have demeaned the rank of some of the Sahaba (ra). Even so, we still read Qadri himself admiring Ahmed al-Ghumari:

See here:

<http://www.siratemustaqeem.com/phpBB/viewtopic.php?f=1&t=647&p=2246&hilit=Ghumari#p2246>

Where he said the following:

“Yes, I admire Imam Ahmad al-Ghumari just like I admire Shaykh al-Islam Abdallah al-Ansari al-Harawi. What is the big deal about that?”

The question is - will you still admire the likes of Ahmed al-Ghumari if he is known to have slandered the Sahaba, known to be anti-Taymiyyan, anti-Wahhabi etc? Or will you say that Ahmed retracted from all of this?! If the latter is the case, then bring forth the proofs without any form of distortion. Naturally, the likes of Qadri may be familiar with the following penned by Ahmed al-Ghumari:¹³

As for the Qarniyyun, their land has not been blessed by Allah with any *wali* or *salih* since the beginning of Islam down to the present day. Instead, he only gave it the *Qarn al-Shaytan* [the Devil's Horn], whose followers were the Khawarij of the thirteenth and subsequent Islamic centuries. So fear God, and do not be like he who is beguiled by them, and supports their corrupt sect and worthless opinion, and their state of misguidance which was explicitly described by the Prophet (upon whom be blessings and peace), who characterised them as the 'Dogs of the Fire' [*kelab al-nar*], and informed us that they are the 'worst of all who dwell beneath the sky', and that they 'swerve from the religion as an arrow swerves away from its target,' and that they mouth among the best of sayings in the form of their prattlings about Tawhid, and implementing the Sunna, and combating bid'as - and yet, by Allah, they are drowning in bid'a; in fact, there is no bid'a worse than theirs, which causes them to 'swerve from the religion as an arrow swerves away from its target', in spite of their superficial efforts in worship and adherence to the religion. It is as the Prophet (upon whom be blessings and peace) declared: 'one of you would despise the prayer he says among them, and the fasting he completes with them; they recite Qur'an but it goes no further than their collarbones.'

It is for this reason that he refrained (upon him be blessings and peace) from making du'a for Najd in the way that he had prayed for the Yemen and for Syria, for he said: 'Allahumma bless us in our Yemen; bless us in our Syria' - and they said, 'And in our Najd, o Messenger of Allah?' (upon him be blessings and peace), but he repeated his prayer for the Yemen and for Syria; and they repeated their utterance; until he said, the second or the third time round, in

¹³ Taken from his *Ihya al-Maqbur*' pages 59-60 as translated here - <http://www.masud.co.uk/ISLAM/misc/wahhabi.htm>

order to explain why he would not pray for Najd:

'That is the place of earthquakes, and fitnas, and from it the Devil's Horn shall rise.' [Narrated by Bukhari.] And nothing has emerged from there to bring about earthquakes and fitnas in the religion like **Muhammad ibn Abd al-Wahhab, who was astray and led others astray**. Hence he was the Devil's Horn foretold by the Messenger (upon him be blessings and peace), and he abstained from offering prayer for Najd because of him, and because of the fitnas which would flow from his demonic *da'wa*. Whoever adheres to that *da'wa* has committed unambiguous kufr, and is destined for apostasy and 'swerving from the religion', as is visible in the case of the other mulhids [heretical unbelievers] of the age who are notorious for their ilhad, for in every case they began by holding fast to the sect of the Devil's Horn, as is well-known to scholars of experience and insight.

Wa-salla'Llahu 'ala sayyidina Muhammadin wa-'ala alibi wa-sabbibi kullama dhakaru a-dhakirun wa-ghafala 'an dhikrihi al-ghafilun.

wa'l-hamdu li'Llahi rabbi'l-'alamin

Thus, this was the verdict of Ahmed al-Ghumari on the very people that Qadri is attached to in terms of Aqeeda and some of the sites he posts on! May be Qadri who clearly admires Ahmed al-Ghumari would be keen to see what al-Ghumari had to say about Ibn Taymiyya (as quoted in Tanbih al-Qari of Mustafa al-Yusufi, p. 42):

قال في الجوزة (240/2 - 241): >> يستدل الصوفية رضي الله عنهم كثيرا بإشارات الآيات والأحاديث لا يظواهرها فيشتد النكير عليهم من أهل الجمود من الفقهاء ذوي البصائر المطموسة ولا سيما الحنابلة كابن الجوزي>>.
وفي المصدر نفسه (13/3): >> ... فانتظر إلى خبث الحنابلة في هذا الباب لا سيما من جاءوا بعد ابن تيمية الخبيث رأس النواصب وشيخ أهل الضلال>>.

House of Verification

One can now hopefully see that without any provocation from my side that Qadri has continued his diabolical onslaught to assassinate my character without any substantial proof. This also reminds us of another majhul individual who contacted me with vile slander and abuse in Ramadan 2010 and then he re-contacted me once again on the 31st of October 2011 (email address – sawaaiq@yahoo.com). This individual posted on sunniforum.com under the screen name – Sultaan in this thread:

<http://www.sunniforum.com/forum/showthread.php?79555-Abul-Hasan-al-Ash-ari-Ibn-Kullab-amp-the-Ibana-Shaykh-Dr.-Abul-Hasan-Hussain-Ahmed/page4>

And then on the following thread under the screen name – “al-Omari”:

<http://forums.islamicawakening.com/f15/tafweedh-madhab-salaf-shaykh-sayf-ibn-ali-52598/index8.html#post560211>

The evidence is with me based on the communication we had via email that al-Omari is Sultaan, who is actually based in Toronto, Canada. What came about from the fruits of this conversation between me and this Majhul is that he admitted to me that he is indeed a LIAR! Indeed, he said in an email sent to me as follows on the 1st of November 2011 that:

“Actually, I’m in Lebanon.”

Then, he was conclusively exposed when it was proven to him that he was actually posting from Toronto in Canada. He knows very well what clear cut and undeniable proof I used to show him his real hide out behind some computer screen in Toronto. He then said:

“Sufi zindeeq, yes I lied because I know you are a mukhabarati thug who used to spy on Muslims in Paltalk_pretending to be Salafi.”

The sincere reader can see how dishonest this person really is and even when he was exposed as a LIAR with his personal admittance, he showed even more arrogance and belittlement... Lahawla wala quwwatta illa billah.

Indeed, as Allah is my witness, this writer works for no government and nor is he a spy or a pretender to any form of Salafism in any paltalk rooms... I have always posted on English forums under the user name Abul Hasan and this too was my user name on paltalk several years ago (I do not and have not been on paltalk for many years now). My real name is known from my works on the internet unlike many of these anonymous writers who dare not reveal their real identities for fear of loss of their honour or status in this temporal world! If they are on the Haqq then they should be courageous enough to reveal their original names; especially if they claim to be on the way of the real Salaf.

House of Verification

This applies equally to some rabble rousing individuals from Birmingham known as **Abu Khuzaimah Imran Masoom** and **Abu Hibban Kamran Malik**, who have been active in posting all sorts of ludicrous attacks on Hanafi’s mainly, but rarely do this duo sign off their appallingly produced articles and short pieces with the name of the actual compiler(s). It’s also strange how they think they are people of good manners (especially when they tried to show the Takfiri statements of the leader of the Barelwi Hanafi’s of India against the Hanafi-Deobandi elders), but let not the reader forget that it was these two rabble rousers who said in their so called, “al-Jawaab ar rabbaanee (p. 4):

“Then came the mu’tassub **hanafee rabid animals** from India and Pakistan full of hatred and blackened faces and hearts, from the likes of Habeeb ur-Rehmaan A’dhamee whilst sitting in India who after being refuted and shamed for his lying and distorting the ahadeeth of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) by the Salafi Scholars of Hindh, he ran to Abu Guddah.”

These two from Birmingham also rejected the whole of the Musnad of Ali ibn al Ja’d and at least 10 ahadith in Sahih al-Bukhari by default as they considered Ali ibn al Ja’d to be a Shi’ite liar!! I have said the following about this serious matter in my work in defence of 20 rak’ats of Taraweeh previously (Ramadan 2009):

“In their shorter pamphlet mentioned earlier with the title: **An Answer to the article entitled Evidence for 20 rak’ahs of Taraweeh from authentic ahadith**

The two haughty braggarts went one step further and declared Ibn al-Ja’d to be a LIAR! They said on p.4 the following:

“Secondly:

The narrator Ali ibn al-J’ad, is criticised for being a shee’ah, he would curse and criticise Mu’awiyah and other companions. (See Tahdheeb at-Tahdheeb), hence the narration is weak.

Thirdly:

The narrator Ibn Abi Dhib, and it is really ibn Abee Dhaba’ib no Dhib. Ibn Abee Dhaba’ibs memory deteriorated. Ibn Abee Haatim said, my father said (Abee Haatim) “Darwardee would narrate rejected narrations from him.” And hence he is not strong. (Jarh Wa’ta’deel). He was not trusted by Imaam Maalik as mentioned by Imaam Ibn Hajr in Tahdheeb at-Tahdheeb.

How then can it be said, **“All the men in the (above) isnad are trustworthy, as mentioned by the Indian research scholar, Shaykh al-Nimawi, in Athar al-Sunan.”** Not what the muqallideen scholars say as they are mutassab as shown in this example. How on earth can you make someone trustworthy when he does not even exist and when there is a **shee’ah liar in this chain.”**

The reader can now see the level of arrogance and unscholarly depths these two have sunk to with this false declaration of theirs. The bona fide Ahlul Hadith can also deduce by default that these two individuals must also have no choice now but to reject **13 Ahadith that Imam al-Bukhari transmitted in his Sahih via Ibn al-Ja’d, not to fail to mention the 3400 plus narrations transmitted by Ali ibn al Ja’d in his Musnad!”**

One wonders if the likes of **Ali Rida Qadri** would dare attack these two individuals for their preposterous rejection of Ali ibn al Ja'd and all the ahadith he related?! Or will he remain silent, for he has praised them for their anti-Hanafi efforts in the past, as can be seen here:

<http://www.siratemustaqeem.com/phpBB/viewtopic.php?t=863>

Where he said to the dastardly duo on the 26th of September 2002:

"I am regular visitor to your site. Alhamdulillah you brothers are doing a great job..."

Or see how he was advertising the scrawny efforts of Abu Khuzaimah/Abu Hibban in their weakening of the evidences for 20 rak'ats (see below for the sunnicourses link for my reply on this feeble work on the rak'ats of Taraweeh):

<http://siratemustaqeem.com/phpBB/viewtopic.php?f=16&t=1452&p=4516&hilit=shu%27ayb#p4516>

Has Qadri ever come to the defence of the Hanafi Madhhab from the vile and distortive attacks of these individuals from Birmingham?! Especially when he claims to be a Hanafi in Madhhab!

One more example of the haste and cursing nature of Abu Khuzaimah/Abu Hibban (from my work on Taraweeh):

They said in their pamphlet entitled, [An Answer to the article entitled Evidence for 20 rak'ahs of Taraweeh from authentic ahadith \(p. 3\)](#):

"May the curse of Allaah be upon the liar The narrator **Abu Abdullah al-Hussain ibn Muhammad ibn al-Hussain finjuwayh al-Dinawari**, is unknown Majhool and no biography of him can be found to establish his trustworthiness. So this narration is weak."

I say:

These two cursing amateurs who think themselves to be from the grand one's from Ahlul-Hadith are in reality the one's who have shot themselves in their feet, for indeed, the background to al-Dinawari is known and he is reliable as will be seen below.

In their haste, the un-dynamic duo continued to contradict, or should one say revise the false claim of theirs by speaking a bit of truth by saying:

However we find the statement of Imaam Dhahabee where he states, “Sherwiyyah said in his Taareekh that (Finjuwayh al-Dinawaree) is trustworthy, truthful but he would narrate many abandoned narrations readily and he authored many works.” (Siyar A’laam an-Nabula (17/383).

For more on the distortions of Abu Khuzaimah Imran Masoom and Abu Hibban Kamran Malik see the following links:

http://www.sunnicourses.com/resources_taraweehebook.html

http://www.4shared.com/document/Au3lryUc/THOSE_WHO_TRULY_LIED_AGAINST_S.html

On their Shaykh who they seem to plagiarise research from and pass off as their own:

http://www.4shared.com/document/Zmqfvfvu/Zubair_Ali_exposed_by_Yasir_et.html

In the last download link one can see how the duo have been humiliated and exposed by one of their former colleagues (see p. 18) who said:

“This is a brief exposition of the Alum Rock group.

The first meeting I had with Kamran few years back in Birmingham, he asked me about 10 minutes into the conversation “what differences do you have with SP” I replied “nothing” he then continued “come on Yaser, you must have something”? Then I told him I had one which has been sorted. So from the very beginning here is a big indication that this group wanted to fight the salafis at SP and they were constantly engaged in finding their faults. Much of what they narrated to Zubair Ali concerning SP was lies and Zubair Ali fell into their doubts.

I once told them that Abdul Qadir Lutonee praises Kamran and the Alum Rock group and it is incumbent upon them to make hajr of him after the Maribee incident. Abdul Qadir likewise shares the same goal as them which is to fight SP. They refused to make a statement of hajr from him and they maintain ties with those who are close to Abdul Qadir. The Alum Rock is constantly trying to promote clear hizbees and deviants into the circles of the salafis and this they did with **Talib Ur Rahman and Irshad ul Haqq atharee**. Irshad ul Haqq atharee is a promoter of democracy in the Hizb Markazi Jamiat Ahle Hadeeth. As for **Talib Ur Rahman he is a supporter of Salman, Safar and Usama bin Ladin**- clear takfeeri. They have a lot of jahliyya (Kamran was using “caste” to attack Abu Khadeejah and other salafis) attached to them and are clear hizbees where the common goal becomes more important than the manhaj. They did send some money to Irshad ul haqq atharee through Zubair Ali Zai. Prior to this I recall I had informed them of the mistakes of Irshad ul Haqq atharee.

Furthermore you find some of the Alum Rock members (**Abu Khuzaimah**) participating on the filthy ahya forum. I told Abu Khuzaimah Imran (MSN conversation) that it is incumbent upon him to boycott this forum since they are responsible for spreading slander against the salafis. However Abu Khuzaimah did not agree with me and his name appears on the forum. As for Sajid (from ahyia) I have informed him that he is indeed cooperating in this evil (hosting the forum) however he does not seem too concerned.

The Alum Rock inherits much of their mentality from the likes of **Talib-ur-Rahman, Irshadul-Haqq and Zubair Ali Zai** and generally the Markazi Jamiat Ahle Hadeeth. Despite the corrupt manhaj of Markazi Jamiat Ahle Hadeeth I have never heard them mention any deficiency in them but they never cease to attack SP!

Kamran Malik is a politician whom is an expert in deception. He played the most significant role in trying to create enemies for SP. In particular he made every effort in trying to make Zubair Ali attack SP and also much of the information he relayed to Zubair Ali was lies. He also tried his best to bring me into their Hizb by saying “Abu Khadeejah is finished, just few days to go” and “even Abu Khadeejah’s father is with us” and Ajaz added “Abu Khadeejah father says you(Alum rock) are my sons not him”. Also they used to lie that the Ulema are with them such as Shaikh Abu Anas Hamad Al-Uthman and others...”

The duo have also been exposed, humiliated and charged with flagrant lying by their anti-Madhabbi brothers in faith in the city of Birmingham, England, known as *Maktabah as-Salafiyya* (Salafi Publications/spubs.com/salafitalk.net). The latter organisation compiled an 81-page dossier in expose of the duo and their friends from the district of Alum Rock, in a pdf file that was available for wide scale distribution and readership on the Internet (early 2003). This work was entitled: *“Advice and Guidance to the 4 of Alum Rock & Their Associates And an Explanation of Their Opposition to the Usool (Fundamentals) of Ahl us-Sunnah Concerning Ijtima’ (Uniting), Ikhtilaf (Differing) and Tafarruq (Splitting).”* It was completed on: the 3rd of Rajab 1423 / 11th September 2002 by an unnamed author. It can be read here in full:

http://www.4shared.com/document/SbBWV7FT/Alum_Rock_boys_exposed.html

To conclude this section it is clear to us at least that these people have the most atrocious of manners and lack of sincerity in their dealings in attempting to reveal the truth, and some curse and admit they are liars (like the one from Toronto)! Plus, there is major disunity, fitna and fasad within their various subgroups all connected to Salafism in some form or the other!

QADRI AND SHAYKH SHU’AYB AL-ARNA’UT:

House of Verification

Some years back we posted some digitized scans from a work known as Aqawil al-Thiqat by the Hanbali Shaykh, **Zaynud Din Mari’i al-Karmi** (d. 1033 AH) regarding some quotations on Tafweed of the ma’na and that this Hanbali scholar also mentioned the Attributes of Allah to be from the Mutashabihat (ambiguous verses) of the Holy Qur’an. AR Qadri dismissed what we mentioned as can be seen here:

<http://www.siratemustaqeem.com/phpBB/viewtopic.php?f=16&t=3264>

He also gave a link to his own forum -

<http://s3.invisionfree.com/sunnipress/index.php?showtopic=28>

In the 2nd link he bragged with his own selectively distorted reading of the Aqawil the following:

“It is strange how this so called Abul Hasan al-Muftari posing as a scholar at sunniforum.com distorts and selective quotes from the book *Aqaawil al-Thiqat* of Hanbali scholar Zayn al-Din Mari bin Yusuf al-Karmi al-Maqdisi al-Hanbali (d. 1033 AH). This book has been researched by Shaykh Shuaiyb al-Arnaut and published by Mu'assah Risala.

Abul-Hasan al-Muftari & Co. have been accusing Salaf us Salih of Ta'deel. That they did Tafwid al-Mana ONLY. If they did Tafwid al-Mana only that means they didn't accept Sifat !! Tafwid al-Mana means the verse or Hadith has no meaning or it's meaning is not known to us but known to Allah only. As far as Ahl sunnah is concerned they know and understand what Quran is and what the Prophet of Allah - saaws- spoke of except for Huroof al-Muqatiah.

Abul-Hasan al-Muftari has followed his hawa in distorting and misquoting Mari ibn Yusuf al-Karmi to support his or NeoJahmi inclined views.

He says Mari ibn Yusuf supported the idea of Tafwid al-Mana, where as in reality this concept/doctrine is NOT MENTIONED in any of the books of Firaq/Sects of any scholars including the ones like Abdal-Qahir al-Baghdadi al-Ashari or Shahrastani etc. From where did this new doctrine of Tafwid al-Mana only came from ?”

In the 1st link he mentioned:

“As for the book by Khaled which **comments** on the works of Shuaiyb al-Arnaut. Please note: those books were **not** researched by Shuaiyb al-Arnaut ONLY but by a number of SCHOLARS. So no one knows who INSERTED those muawil comments.

The other point to take note is to ask directly **Shuaiyb al-Arnaut** his aqida !!

The third point is the book's preface in Aqawil al-Thiqat. please wait few more days as the first 50 pages will be scanned to expose the distortion of Abul Hasan al-Mufari and the last conclusion of the book which also exposes Abul Hasan al-Muftari.

Interestingly, in the beginning of the book the word Tafwid al-Mana comes few times but I am wondering why Mr. Abul Hasan al-Muftari didn't scan those pages and why he moved so far to page 65 and other pages..

all that will expose the distortion of this new Muftari: Abul Hasan !

Note also the similarity between Abul Hasan al-Muftari the founder of new Muattil Mufawid sect and the barelwi sect. Both are now known for

1. Distortion
2. Quoting out of context
3. selectively quoting passages which is accordance with their hawa

Infact if you read the book from cover to cover it gives totally a different view but if you quotes few words from a line

and delete the preceding lines and following lines, then it is called DISTORTION which Hasan Ali Saqqaf / GF Haddad / Abul Hasan / Habashi are known for .”

The easiest way to disprove and refute the above claims is to produce verdicts on the Aqawil of Shaykh al-Karmi and Shaykh Shu'ayb Arna'ut from people from the very same sect that Qadri belongs to in doctrinal issues, viz, pseudo-Salafism!

Indeed, the work by al-Karmi was dismissed as being unreliable in its representation of the Way of the Salaf in dealing with the Sifat of Allah by one Sulayman al-Karashi who is from the pseudo-Salafi sect. Indeed, Qadri knows this very well, as does the one posting as “Abul Hussain” on sunniforum.com! Instead of formulating a response to al-Karashi’s claims we only witnessed other forms of puerile digression! Here is a link to what al-Karashi said after analyzing the contents of the Aqawil al-Thiqat:

Source: <http://www.ahlalhdeth.com/vb/showthread.php?t=103692>

Quote from al-Karashi:

بسم الله الرحمن الرحيم

لعل كثيراً من طلبة العلم قرأ رسالة الشيخ مرعي الكرمي - رحمه الله - " أقاويل الثقات في تأويل الأسماء والصفات " ، التي حققها الشيخ شعيب الأرنؤوط ، وطبعها مؤسسة الرسالة عام 1406هـ . ولقد تبين لي من قراءتها

1- أن الشيخ مرعي يخلط بين مذهب السلف في الصفات (تفويض الكيفية) ، ومذهب المفوضة (تفويض المعنى) ، وهو مذهب كثير من الأشاعرة ، ولهذا اضطربت عباراته ونقولاته .

مثلا : في ص 61 يقول : (إن مذهب السلف هو عدم الخوض في مثل هذا ، والسكوت عنه ، وتفويض علمه إلى الله

تعالى) . وفي ص 65 يقول : (وجمهور أهل السنة ، منهم السلف وأهل الحديث على الإيمان بما ، وتفويض معناها المراد منها

إلى الله تعالى ، ولا تُفسرها ، مع تزيتها له عن حقيقتها) ، وفي ص 200 ينقل عن البيهقي قوله : (.. التفويض أسلم) ، ثم يُتبعه

بقوله : (قلت : ومذهب السلف أقول ، وأدين الله تعالى به ، وأسأله سبحانه الموت عليه) . وانظر : ص 118 و181 و197

أنه - رغم ذلك - يُجيز التأويل ! فينقل - مثلاً - عن ابن الهمام الحنفي ص 132 قوله عن صفة الاستواء : (أما كون 2- الاستواء بمعنى الاستيلاء على العرش مع نفي التشبيه فأمر جائز ... - إلى أن قال - إذا خيف على العامة عدم فهم الاستواء إلا !!) بالاتصال ونحوه من لوازم الجسمية ، فلا بأس بصرف فهمهم إلى الاستيلاء

أنه ينقل تأويلات بعض الأشاعرة كابن فورك وغيره دون تعقب . انظر مثلاً : ص 141 و 151 و 155-3

أنه يجعل صفات الله من المتشابه ، انظر : ص 149 و 173 و 182-4

أنه ينقل كلاماً خطيراً لابن الجوزي مؤيداً له . وهو قوله ص 210 : (وأكثر الخلق لا يعرفون من الإثبات إلا بما يعلمون من 5- الشاهد ، فيقنع منهم بذلك إلى أن يفهموا معنى التنزيه) !! والتزيه عنده هو التأويل . وهذا يُذكرني بمذهب بعض فلاسفة المسلمين ، الذين يجعلون للشريعة ظاهراً للعوام ، وباطناً لأهل الحكمة

الغريب بعد كل هذا أن محقق الرسالة (شعيب الأرنؤوط) لم يُعلق على كثير من أخطائه السابقة ، والسبب في نظري أن المحقق نفسه كالمصنف يخلط بين مذهب السلف ؛ فيظنه التفويض ، ودليل هذا أنه ينقل في المقدمة رجوع بعض الأشاعرة ؛ كالجويني والشهرستاني إلى مذهب السلف ، وهم إنما رجعوا إلى مذهب التفويض ، وهو المذهب الثاني للأشاعرة . (ومن الغريب أيضاً أن للشيخ خالد الشايع كتاباً فيه تعقبات على الأرنؤوط لتأويله الصفات في مواضع كثيرة من تعليقاته على الكتب ! وهذا مناقض لدعوته في مقدمة رسالة الكرمي القارئ إلى اعتناق مذهب السلف وأنه " أمثل المناهج وأقومها وأهداها " ! ص 8

House of Verification

ثم اطلعت على تحقيق الأستاذ جميل القوارعة لرسالة الكرمي (وهي رسالة جامعية لم تُطبع حسب علمي) ، فوجدته يقول ص 39: (دأب المصنف على ترجيح رأي السلف أو ما يعتقد أنه كذلك، ولكننا رغم ذلك نخالفه في بعض مما رجح، وفي كون هذا الذي رجحه هو رأي السلف على التحقيق، وقد أشرنا إلى ذلك في مواضع من الرسالة، والذي نريد أن ننبه عليه هنا أن المصنف رحمه الله قد اضطربت عبارته في تحديد رأي السلف في الصفات، فعلى حين نجده قد حدد رأي السلف من خلال نقوله عن شيخ الإسلام ابن تيمية 90، 181، 305 ومن خلال نقله عن غيره من العلماء 101، 297، 298 ومن كلامه هو أحياناً أخرى ، على حين نجده يحدد رأي السلف في هذا المواضع وفي سواها أيضاً بأنه وصف الله بما وصف به نفسه وبما وصف به رسوله من غير تحريف ولا تعطيل ومن غير تكييف ولا تمثيل وأنهم كانوا يشبّهون الله حقائق هذه الصفات، فإننا نجده في أماكن أخرى كما في نقوله

عن الرازي 72 والسيوطي 82 والنووي..... وغيرها -يجعل رأي السلف كون الظاهر غير مراد وأنهم كانوا يفوضون علم المعنى (المراد الله تعالى) .

الخلاصة : أن رسالة الشيخ مرعي غفر الله له غير معتمدة في معرفة مذهب السلف وتقديره ، بل إنها ستكون " مُشوشة " لذهن القارئ . والله أعلم

After this warning from al-Karashi (dated 11-6-07), we happened to come across the following link:

www.salafimanhaj.com/pdf/SalafiManhaj_DefinitionOfAjami

On page 3-4, the translator said:

⁶ **Translator's note:** Shaykh Mar'ee bin Yoosuf bin Abee Bakr bin Ahmad bin Abee Bakr bin Yoosuf bin Ahmad al-Karami al-Maqdisi al-Hanbali (*rahimahullaah*). He was from Toor ul-Karam/Tulkaram (Tulkarm) in Palestine (currently located in the northwest of the West Bank), then he moved to al-Quds and then to Cairo where he died in 1033 AH (1624 CE). He was praised as being a *faqeeh* by Ibn Badraan, Ibn Humayd and Uthmaan bin Bishr. He authored a number of works some of which have been edited and published while the overwhelming majority of his works (over sixty titles) remain in manuscript form:

- ✓ *al-Kawaakib ad-Durriyyah fi Mana'iq al-Mujtahid Ibn Taymiyyah* (Cairo: Daar ul-Gharb al-Islami, 1349 AH)
- ✓ *Aqaaweel uth-Thiqaat fee Ta'weel il-Asmaa' wa's-Sifaat* (Mu'assasat Risaalah, 1406 AH, ed. Shu'ayb Arna'oot) – this book however appears to contain confusion in regards to the issues of *tafiweeth* of the *kayfiyyah* and *tafiweeth* of the meaning of Allaah's Attributes. Not to mention that Shu'ayb Arna'oot edited the book as he too also has confusion in regards to Allaah's Attributes! In this book also Shaykh Mar'ee al-Karami also transmitted from some of the 'Ash'arees such as Ibn Fawrak and others without commenting on their words (pp.141, 151, 155). He also deems Allaah's Attributes as being from the *Mutashaabih* (pp.149, 173, 182). He also transmits from ar-Raazee, as-Suvuti and an-Nawawi wherein they erred vis-a-vis Allaah's Attributes and held that the *dhaahir* of the text was not intended and thus *tafiweeth* had to be performed. Shaykh as-Safaareene in *Ghidhaa ul-Albaab* also criticised Shaykh Mar'ee al-Karami for holding the views of the Khalaf in 'aqeedah. Dr Jameel al-Qaraari'ah conducted a thesis on *Aqaaweel uth-Thiqaat* of Shaykh Mar'ee al-Karami and made these observations about the work as has Shaykh Sulaymaan al-Kharaashee. As for Shu'ayb Arna'oot, who currently resides in Jordan, then

his muddled methods in approaching the Sifaat was critiqued by Shaykh Khaalid ash-Shaayi' in his book *Istidraak wa Ta'qeeb 'ala'sh-Shaykh Shu'ayb Arna'oot*. Another useful work critiquing the approach of

Hence, from the above it is now apparent that not only al-Karashi, but Jameel Qaraari'ah as well as as-Safarini have all had some things to say about Shaykh al-Karmi! The reader may wish to question Qadri for his claims and how he came to his assertions after his own personal "analysis" of the Aqawil, while some from his school of thought in doctrine have read the work in light of what we knew already!

As for Shaykh Shu'ayb Arna'ut, then Qadri has claimed to have some admiration for him also in the past and he has tried to dismiss the allegations of Khalid al-Shaya and his claims that Shaykh Shu'ayb himself made Ta'wil of some narrations pertaining to the Sifat of Allah. If he thinks that others who worked alongside Shaykh Shu'ayb may have been responsible for Ta'wil and not Shaykh Shu'ayb himself, then still this is a point against him! Since, if he thinks that Shaykh Shu'ayb is like him in Aqeeda, why would he work alongside editors who made Ta'wil and then allow these statements related to Ta'wil to be published alongside his very name if he did not approve of them indirectly at least?!

As for Qadri's point:

"As for the book by Khaled which **comments** on the works of Shu'ayb al-Arna'ut. Please note: those books were **not** researched by Shu'ayb al-Arna'ut ONLY but by a number of SCHOLARS. So no one knows who INSERTED those muawil comments."

Once again, we can refer him to another pseudo-Salafi forum and what was said about this matter! On the following link:

<http://www.salafitalk.net/st/viewmessages.cfm?Forum=19&Topic=2528>

The contributor known as Moosaa Richardson said:

"And Shu'ayb Arna'oot's tahqeeqs are known to be good (hadeeth-wise), but he makes ta'weel of Allaah's Attributes. How does this come into play for someone who checks hadeeths and verifies them? I'll tell you:

Look at **Saheeh Ibn Hibbaan** for example, when Ibn Hibbaan brought a hadeeth mentioning Allaah's Fingers, #7326 of his checking from Mu-assasatur-Risaalah, **Shu'ayb brings his TA'WEEL for everyone to see, saying that affirming fingers for Allaah is from the tahreef (perversion of the texts or their meanings) of the Jews!!!**

And there are other statements of ta'weel to be found in his tahqeeqs, but many of them are from works that he did in cooperation with others, so it is not entirely clear whether the footnote is from him or not. However, the quote mentioned above is from him alone, as Ibn Hibbaan was his project alone, as claimed by the publisher."

What Richardson did not seem to realise is that Shaykh Shu'ayb was actually quoting from Fath al-Bari (13/398) of al-Hafiz Ibn Hajar al-Asqalani and the following is a digital scan from vol. 16/p. 321 under no. 7326 Of Sahih Ibn Hibban edited by the said Shaykh Shu'ayb, whereby one can see on the top left hand side of the page someone who read this section was surprised to see Shaykh Shu'ayb quote this statement from Fath al-Bari:

وذكره السيوطي في « الدر المنثور » ٢٤٦/٧ ، وزاد نسبه إلى سعيد بن منصور ، وعبد بن حميد ، وابن المنذر .
 قال الخطابي - ونقله عنه البيهقي في « الأسماء والصفات » ص ٣٣٥ - ٣٣٨ ، ولخصه الحافظ في « الفتح » ٣٩٨/١٣ : وذكر الأصابع لم يوجد في شيء من الكتاب ولا من السنة المقطوع بصحتها ، وليس معنى اليد في « الصفات » بمعنى الجارحة حتى يتوهم بثبوتها ثبوت الأصابع ، بل هو توقيف شرعي أطلقنا الاسم فيه على ما جاء به الكتاب من غير تكيف ولا تشبيه ، ولعل ذكر الأصابع من تخليط اليهود ، فإن اليهود مشبهة ، وفيما يدعون من التوراة ألفاظ تدخل في باب التشبيه ، ولا تدخل في مذاهب المسلمين ، وأما ضحكك ﷺ من قول الحبر ، فيحتمل الرضا والإنكار ، وأما قول الراوي : « تصديقاً له » فظن منه وحسيان ، وقد جاء الحديث من عدة طرق ليس فيها هذه الزيادة ، وعلى تقدير صحتها ، فقد يستدل بحمرة الوجه على الخجل ، وبصفرة على الوجع ، ويكون الأمر بخلاف ذلك ، فقد تكون الحمرة لأمر حدث في البدن كثوران الدم والصفرة لثوران خلط ونحوه ، فالاستدلال بالتبسم والضحك في مثل هذا الأمر الجسيم قدره ، الجليل خطرُه ؛ غير سائغ مع تكافؤ وجهي الدلالة المتعارضين فيه .
 وعلى تقدير أن يكون ذلك محفوظاً ، فهو محمول على تأويل قوله تعالى : ﴿ والسماوات مطويات بيمينه ﴾ ، أي : قدرته على طيها وسهولة الأمر عليه في جمعها بمنزلة من جمع شيئاً في كفه ، واستقل بحمله من غير أن يجمع كفه عليه ، بل يُقَلِّد بعض أصابعه ، وقد جرى في أمثالهم : فلان يُقَلِّد كذا بأصبعه ويعمله بخنصره . ويؤكد ما ذهبنا إليه حديث أبي هريرة رفعه : « يقبض الله الأرض ، ويطوي السماء بيمينه ، ثم يقول : أنا الملك أين ملوك الأرض » . رواه البخاري في « الصحيح » ، وهذا قول النبي ﷺ ولفظه جاء على وفاق الآية من قوله عز وجل : ﴿ والسماوات مطويات بيمينه ﴾ ليس فيه ذكر الأصابع ، وتقسيم المخلقة على أعدادها ، فدل أن ذلك من تخليط =

لما هذا النقل
بأفضلة المحققين

Qadri could not have read the work by Khalid al-Shaya carefully enough as some of the works where Ta'wil was made or demonstrated came from only Shaykh Shu'ayb alone, like his editing of Sahih ibn Hibban, and he also edited the work known as Sharh al-Sunna of Imam al-Baghawi, with Zuhayr Shawish – who is well known as an Albani'ite who published the works of the late al-Albani and it is known that they fell out in later years and apparently made up later on as some claimed. Shawish is known as one from “Salafiyya” – thus Ta'wil would be an absolute no-no to his likes!

Here is an example from al-Shaya (p. 73 of his Istidrak) showing that in the notes to Sharh al-Sunna edited by Shaykh Shu'ayb and Shawish, he pinned the quote on Ta'wil of the ‘Saaq’ (“Shin”) to Shaykh Shu'ayb alone:

وفي تعليق الشيخ شعيب الأرنؤوط على «شرح السنة»^(٢)
للإمام البغوي - رحمه الله - جنح أيضًا إلى تأويل صفة الساق لله
- تعالى وتقدس - وأورد بعض النقول في ذلك بنحو ما تقدم.

(١) (ص ٦٧٧)، حديث رقم (١٨٠٩). ط مؤسسة الرسالة، بيروت،
١٤٠٨هـ.

(٢) (١٤١/١٥ - ١٤٢) حديث رقم (٤٣٢٦). ط المكتب الإسلامي،
بيروت، ١٤٠٣هـ.

Note also, the example provided by Richardson was also mentioned by al-Shaya in his Istidrak (see p. 112). May be Qadri should also see what al-Shaya said (on p. 114) after mentioning that example from the editing of Sahih Ibn Hibban (by Shaykh Shu'ayb alone):

* قلت :

هذا الكلام ليس على الجادة، بل هو تحريف للكلم عن
مواضعه، وتأويل قبيح لصفات الرب - سبحانه -، فصفة اليد

We leave it to Qadri to reply to his fellow claimants to the Way of the Salaf on what they have said about the Aqawil and Shaykh Shu'ayb al-Arna'ut. But, it is also worth re-iterating, that holding the position of Tafweed is not our personal invention but it emanates from the Salaf and then down to the Khalaf, like the quote of Imam al-Dhahabi that was mentioned earlier from his Siyar a'lam an-Nubala (8/105):

بهذا اللفظ ، فقولنا في ذلك وبإيه : الإقرار ، والإمرار ، وتفويض معناه إلى
قائله الصادق المعصوم .

"Our saying in this and what falls under it is: Submission to the text, passing it on as it came and consigning the knowledge of its meaning (tafweed ma'nahu) to its Sacrosant and Truthful Sayer."

SECTION 2:

ALI RIDA QADRI AND HIS CLAIM THAT IMAM IBN AL JAWZI AFFIRMED AYNAYN ("Two eyes")

WITHOUT KHILAF FOR ALLAH

Ali Rida Qadri in his attempts to discredit the work on Tafweed¹⁴ by Dr Sayf al-Asri at the following link (and he repeated it elsewhere):

<http://forums.islamicawakening.com/f15/tafweedh-madhab-salaf-shaykh-sayf-ibn-ali-52598/>

Said:

"Interesting..... on page 52 of the book , the saying of Ibn Jawzi"



¹⁴ (see here for the work in question:

http://ia600704.us.archive.org/3/items/QawlAITamamBiIthbatiTafweedMadhhabanLiSalafAlKiram/QawlAITamamBiIthbatAITafweed_sayfAlAsri.pdf)

Then in the following link he explained the above passage in red:

<http://forums.islamicawakening.com/f15/tafweedh-madhab-salaf-shaykh-sayf-ibn-ali-52598/index6.html>

By saying:

*"Abul Hasan who has been accusing right, left and center for those who have said Allah has two eyes, but in the very book which he posted [it quotes Ibn Jawzi who said: **There is no disagreement regarding two eyes**](#) but the disagreement is in pupil" Majalis Ibn Jawzi p. 53.*

Reply:

The title of the work is *Majalis Ibn al Jawzi fil Mutashabiha min al-Ayat al-Qur'aniyya*. What Qadri needs to explain are the following critical points that he deliberately left out of this claim regarding Imam Ibn al Jawzi:

- i) The work cannot be from the direct pen of ibn al Jawzi but rather it seems to consist of answers put to the Imam by some people in his age in the public or private gatherings he held, as the title suggests, for one would not usually put ones own name into the title of a work if one composed by his own direct pen! Thus, it is more likely to have been his answers penned by a scribe(s).
- ii) Personally, I have not seen a hard copy of this Majalis in print nor know of the details of the original manuscript. The way it has been typeset in Dr Asri's work suggests as Qadri indicated that apparently Ibn al Jawzi said that there is no disagreement on the "two eyes" (Aynayn). The question that arises next is
- iii) Has there been a typographical error made by al-Asri, or is it the case that the original printed edition does not state Aynayn but merely Ayn ("eye"). This question comes about because personally I have noticed that some Arabic forum contributors have also quoted from this section of the Majalis but they only typed it up as Ayn and not in the dual format of Aynayn. See here where the contributor quoted from page 6 of what seems to be another edition of the Majalis: <http://www.hanein.info/vb/showthread.php?t=157549&page=1>

Quote:

وفي مجالس ابن الجوزي صفحة 6: (اعلم أن الحق يوصف باليدين والوجه والعين على الوصف الذي يليق به وليس الخلاف في اليد وإنما الخلاف في الجارحة وليس الخلاف في الوجه وإنما الخلاف في الصورة **الجسمية وليس الخلاف في العين وإنما الخلاف في الحدة** , فالمعتزلة يذهبون إلى التعطيل والتموية والمشبهة إلى التمثيل ..وأهل السنة إلى التثريه

والمشبهة قالوا أراد باليد الجارحة وبالوجه وجه الصورة ... وأهل السنة أثبتوا اليد ونفوا
(الجارحة وأثبتوا الوجه ونفوا الصورة وهذا هو مذهب الحق

In the following thread the contributor seems to have used the edition used by Dr Asri:

http://www.almostaneer.com/show_book.aspx?id=201

The contributor typed it as follows:

وقال الإمام ابن الجوزي في مجالسه في المتشابهات [35] «وليس الخلاف في اليد، وإنما
الخلاف في الجارحة، وليس الخلاف في الوجه، وإنما الخلاف في الصورة الجسمية، وليس
«الخلاف في العين»، وإنما الخلاف في الحدقة

In the following thread there is a lengthier quote from the Majalis:

<http://al7ewar.org/forum/showthread.php?4154-%E3%CC%C7%E1%D3-%C7%C8%E4-%C7%E1%CC%E6%D2%ED>

Quote:

مجالس سؤال:

س\ ما تقول في أخبار الصفات؟

الجواب:

اعلم أن الحق يوصف باليدين والوجه والعين، على الوصف الذي يليق به، أما اليدين فقد قال: (ما منعك أن
(،) وقال: (بل يده مبسوطتان ينفق كيف يشاء) تسجد لما خلقت بيدي
وقال النبي صلى الله عليه وسلم: ((الْحَجَرُ الْأَسْوَدُ يَمِينُ اللَّهِ فِي أَرْضِهِ))... ((وكلتا يديه يمين)) وقال النبي
(صلى الله عليه وسلم: ((إن الله خلق آدم بيده، وكتب التوراة بيده، وغرس جنة عدن بيده

فوجب القول به والتسليم له ونفي التشبيه عنه

وأما الوجه، ففيه قال تعالى: (ويبقى وجه ربك). وقال: (كل شئ هالك إلا وجهه)، وأما العين فقد قال: (ولتصنع على عيني

وليس الخلاف في اليد، وإنما الخلاف في الجارحة، وليس الخلاف في الوجه، وإنما الخلاف في الصورة

الجسمية، وليس الخلاف في العين، وإنما الخلاف في الحدقة

فالمعتزلة يذهبون على التعطيل والتمويه، والمشبّهة إلى التمثيل، وأهل السنة إلى التوحيد والتنزيه، فالمعتزلة جحدوا، والمشبّهة اتحدوا، وأهل السنة وحدوا

فالمعتزلة قالوا: المراد باليد القدرة، أو النعمة، والمراد بالوجه الذات في قوله: (كل شئ هالك إلا وجهه)، كما يقال: هذا وجهه الرائي، كذلك ومن هذا النحو تأولوا تأويلاً أبطلوا به صفات الباري سبحانه وتعالى

والمشبّهة قالوا: أراد باليد الجارحة، وبالوجه وجه الصورة، وكذلك كل ما جاء من هذا النحو تأولوه تأولاً أبطلوا به.

وأهل السنة أثبتوا اليد ونفوا الجارحة، وأثبتوا الوجه ونفوا الصورة، وهو المذهب الحق

Once again, the person who typed it up from the printed edition of the Majalis typed it as “Ayn” (“eye”) and not Aynayan (“two eyes”)!

Hence, the question for the likes of Ali Rida Qadri is – why surmise without giving the full and final view of Imam ibn al Jawzi on the Aynayn issue?! Why did you hide what was revealed years ago about Ibn al Jawzi’s actual penned view on Aynayn?! Indeed, he knows very well what is being surmised as he could not refute it and went onto an excursion of digression as is seen in his replies (see below for his gibberish to Bassam Zawadi).

Indeed, let us refer him back to what was said a few years back (28th of May 2005) on the following thread:

<http://www.sunniforum.com/forum/showthread.php?2986-Ibanah-of-Imam-Abul-Hasan-al-Ashari/page11>

Quote:

“You hit the nail on the head akhi Samrqandi! Ibn Abi Yala is still going round and round in circles. You know i had said in the past that i had prepared a Risala in radd of him (done in about 40 pages to date). But after i read his extreme Ta’assub and vile words like him calling me: Abu Qabih, I was advised by a Shaykh not to bother posting my second article which was written to deal in greater depth this issue; as he would probably show even greater oppression in his arrogant tone of replying. Hence, i decided to postpone that until a time calls for it – for they will not probably benefit from it these days - wallahu a’lam. Anyway, even if someone could produce names from the Asha’ira affirming Aynayn - how does it affect us?!

We know very well that Asha'ira are the enemies of the Mushabbiha /Hashwiyya and vice-versa, so the

way they understand certain creedal points connected to the Sifat is not usually the rough shod way of their opponents.

He talks about al-Amidi being the teacher of ibn Abdas Salam - so because the teacher may have affirmed Aynayn then by that logic the student must have too! So, let us see: He claims that Ibn Furak must have also been on the Aynayn path, so does that mean his student and greater authority in Hadith: al-Bayhaqi must have affirmed Aynayn?! No way... And I hope he can quote from the Mujarrad Maqalat al-Ash'ari of ibn Furak when he writes up his so called findings..

Or how about the fact that Imam ibn Daqiq al-Eid was a student of Ibn Abdas Salam's - so he too must have been on Aynayn?! Ibn Daqiq was a Mufawwid and also made Ta'wil at times! Or let us say this for good measure: Ibn Khuzayma who affirmed Aynayn was a teacher to Ibn Hibban - so he must have been on Aynayn?! Not at all O Sunni! We know ibn Hibban was chased out of town by the Hashwiyya (as al-Dhahabi and ibn Hajar knew to mention), and he even made Ta'wil in his Sahih (I have a quote where he said that al-Saaq is al-Shidda from his Sahih)... Or how about this type of logic: Ibn Khuzayma was a good friend to al-Tabari - so the latter must have been on Aynayn?! Rather, I know of no where from the writings of al-Tabari affirming Aynayn.

The gist is - if an Imam doesn't affirm Aynayn explicitly, then it is patently clear that he does not affirm Ayn in the dual but merely affirms it as it is mentioned in the Kitab wal Sunna - bila Kayf wala Ma'na, unless there is strong proof to suggest otherwise...

We know that ibn Abi Yala¹⁵ has already admitted that al-Bayhaqi does not affirm Aynayn anywhere in his books - and never forget that al-Bayhaqi had the works of al-Ash'ari - like his al-Ibana, as he must have had full access to much of what ibn Furak left behind also. So how is it that al-Bayhaqi doesn't affirm it explicitly if that was al-Ash'ari's mu'tamad qawl?!

I have said similar with Abu Uthman al-Sabuni who had the Ibana - but I never saw him affirm Aynayn. Extending this type of logic Ibn Abi Yala used, must also question the sincere reader to ask: If al-Ash'ari affirmed Aynayn then how is it that his student: Ibn Khafif didn't appear to do so in his short Aqeeda available today?!

Now, the Ibana mentions that it was in line with the way of Imam Ahmad ibn Hanbal, so if that be the case - why did the likes of al-Ghuzayli ignore the story of al-Barbahari not accepting the Ibana? And i read this Egyptian distorter: Amr Abdal Mun'im affirming the story of al-Barbahari and al-Ash'ari...

The question also arises: If the Ibana is in line with Imam ibn Hanbal's aqeeda, then why is it that these Hashwiyya can not bring forward a single Sahih chain back to Ibn Hanbal affirming Aynayn? I say the same about the 3 Imams: Abu Hanifa, al-Shafi'i, Malik, nay all the Salaf (besides: al-Darimi and ibn Khuzayma).

The Hashwiyya have translated Sharh al-Sunna ascribed to al-Barbahari by ibn Abi Ya'la al-Hanbali in

¹⁵ Meaning al-Ghuzayli, the companion to Ali Rida Qadri in their internet partnership

his Tabaqat, into English - and if al-Barbahari was the Imam of the Hanabila in his age in Baghdad, then why is it O Hashwiyya that this man did not affirm Aynayn in that work, or say it was the Aqeeda of Imam Ahmed ibn Hanbal (ra)? We have today al-Sunna of Abu Bakr al-Khallal - did he affirm Aynayn - and ascribe it to ibn Hanbal - when we know he took from those who took from Ibn Hanbal directly?!

I am not interested in just names and opinions if it is not a solid case - especially where there exists definite Ikhtilaf on Aynayn, and never has there been Ijma on this. I asked above why the Hashwiyya do not quote 2 cases of Ta'wil of the Saaq and the Kursi as in Lalikai's Sharh - why do they not mention this if they have nothing to fear? I also said that Lalikai's position is his personal view - and I never saw him say with a single Sahih sanad that anyone from the Salaf held this view on Aynayn. Can ibn Abi Yala explain if he got his reference correct with the 1st printed edition – or what edition was he using?

Talking about al-Baqillani - never did i deny his position on Aynayn, but i did dispute that Ibn Abdas Salam affirmed this, as I also still dispute that al-Ash'ari held to this - and this is al-Ash'ari who came and resided in Baghdad from Basra - and we did not see the Imam of Baghdad in later times, like: Ibn al Jawzi even mention the notion that Imam al-Ash'ari himself affirmed Aynayn – when he – ibn al-Jawzi negated Aynayn (see below)! Rather the name of ibn Khuzayma – who was alive in al-Ash'ari's time, was mentioned as someone who was incorrect on Aynayn like Abu Ya'la al-Farra al-Hanbali!

I have said and say with additions - the same about other Asha'ira not affirming Aynayn in their creeds in print: like that of Abu Bakr al-Isma'ili the Hafiz, Abu Nuaym al-Isfahani, then later one's like: Ibn Battal the Maliki whose Sharh is in print on Sahih al-Bukhari today and al-Hafiz ibn Hajar used it often in his Fath al-Bari, and i also said that al-Hafiz quoted al-Suhrawardi affirming Ayn - but not in the dual... Nor did we see Ibn Hajar affirming Aynayn, let alone those before him like: al-Nawawi, al-Ghazali, Fakhrud-Din al-Razi, Qadi Iyad or Abu Bakr ibn al Arabi - all acclaimed to be Ash'arites by many...

Then we may add others like: al-Bajuri, al-Laqqani, al-Taftazani, al-Iji, and how about the two Subki's? And which major Ash'ari from this age affirmed Aynayn in their writings?! And Shaykh Tajud-Din al-Subki clearly mentioned in his Tabaqat that these Mujassima had even cut up the words of Imam al-Nawawi's Sharh on Sahih Muslim in his time with their wilful tampering. This is the same al-Subki that praised the Tabyin of ibn Asakir. If these people were so bold to do that, then imagine what they may have done with the works of other Asha'ira. We still haven't seen a satisfactory reply from the Hashwiyya on why there is a paragraph on Istiwa in some manuscripts of the Ibana and not in others. Nor have we seen them show fully all the ways that Ayn is mentioned in the various editions we have in print and manuscript today... The same applies to the Tabyin of ibn Asakir - they need to tell us the manuscripts used by Husamud-Din al-Qudsi and why that set he used doesn't affirm Aynayn unlike the one's he depends on when quoting from al-Ibana. Or how is it that these people run away from our 3 simple questions time and time again and want us to give them hints by mentioning the places where the answers can be found before they dare answer?! The questions are general to their Manhaj and ours. Subhanallah. **They talk about debating us, and accuse us of cowardice - blah blah blah... They fool no one but blind their own spiritually bankrupt eyes further. They accuse me of being bold but then think it is fine and not bold in using crass language like: "crap" and distorting my name from Abul Hasan to**

“Abu Qabih” – Nifâq is the key word here.

I am not going to waste my time for nothing - especially since I have more articles in the pipeline to present here. So, to date I have left for perusal the research of our Shaykh: Wahbi Ghawiji on the Ibana here for anyone to download and read, as well as other snippets in Arabic. I'll just close up for now with something i had included but not released to date (which was going to be part of the lengthier radd to ibn Abi Yala mentioned above):

A brother got this quote from a manuscript in Princeton University, USA:

Shaykh Abul Qasim al-Ansari (d. 512 AH) in his Sharh al-Irshad (folio 112) quoted al-Baqillani as saying:

“I do not think that taqleed has any valid function in the fundamentals of Tawhid; what is to be followed is the rationally probative evidence, not the companion's of one's Madhhab.”

Using this statement will cause us to choose the Haqq, even if a man like al-Baqillani was to affirm “two eyes” for Allah using rationale alone, as there is no direct evidence to affirm “two eyes” for Allah, but mere conjecture.

Let us quote two of the Hanabila that are not admired by many of those on your path when it comes to the Sifat of Allah. You may say they are no authorities for you on this issue, but there opinion can not be rejected if it is the Haqq. The first is al-Hafiz ibn al-Jawzi, whose Daff Shubuh al-Tashbih is only rejected by a handful of Hanabila, where as those Sunni Imams like **Shaykh Zakariyya al-Ansari** and his teacher: **Hafiz Ibn Hajar al-Asqalani** and his two teachers: **Hafiz Nurud-Din al-Haythami** and **Hafiz Zaynud-Din al-Iraqi** all transmitted Ibn al Jawzi's book and not one of them is on record in rejecting or disparaging its contents.

The second is Abul Wafa Ibn Aqil the polymath who is said to have compiled Kitab al-Funun in some 700 volumes. Your colleagues try to make out that ibn al Jawzi and ibn Aqil were at times anti-Ash'ari, and in doing so apply this divertory tactic in order to divert the reality of the aqeeda of the deviance of the likes of these three Hanabila: Abu Ya'la, Ibn Hamid and al-Zaghunui!

If Imam al-Ash'ari and his school were truly believers in the concept of “two eyes” for Allah, I have no doubt that Ibn al Jawzi would have attacked them for this, as well as his predecessor: Ibn Aqil.

[Hafiz Ibn al Jawzi in his Kitab Akhbar al-Sifat](#) (Swartz edition) quotes Imam Abu Sulayman al-Khattabi (d. 388 AH) as saying:

[“Do not ascribe attributes to God except by reference to the Qur'an or to reliable reports, that is, reports based on the Qur'an or prophetic sayings whose genuineness is beyond question. What is in conflict with these \(two sources\) should not be ascribed \(to God\) or should be interpreted \(yuta'awwal\) in accordance with the principles \(usul\) agreed upon by competent authorities \(ahl al-ilm\), along with a](#)

rejection of anthropomorphism (tashbih)...”

In his Ma‘alim al-Sunan he stated, concerning the narrations of the divine Attributes:

The people of our time have split into two parties. The first [the Mu‘tazila and their sub-groups] altogether disavow this kind of hadith and declare them forged outright. This implies their giving the lie to the scholars who have narrated them, that is, the imams of our religion and the transmitters of the Prophetic ways, and the intermediaries between us and Allah’s Messenger. The second party [the anthropomorphists] give their assent to the narrations and apply their outward meanings literally in a way bordering anthropomorphism. As for us we steer clear from both views, and accept neither as our school. It is therefore incumbent upon us to seek for these hadiths, when they are cited and established as authentic from the perspectives of transmission and attribution, an interpretation (ta’wîl) derived according to the known meanings of the foundations of the Religion and the schools of the scholars, without rejecting the narrations outright, as long as their chains are acceptable and narrators trustworthy.

Ibn al Jawzi in Akhbar al-Sifat said (point 40):

“In the same category are the following verses: ‘...In order that you might be reared under My (watchful) eyes.’ And ‘build an ark under Our eyes.’ The expression ‘Under Our eyes’ is taken by (some) exegetes to mean ‘under our command’ (amr), and by others to mean ‘under Our oversight (mar’an minna).’ Abu Bakr b. al-Anbari pointed out that among the Arabs the plural (pronoun) is sometimes used even when the referent is singular; hence, one may say: ‘We travelled to Basra (when one really means ‘I travelled to Basra’).’ This use of the plural derives from the practice of kings who are in the habit of saying ‘our command’ or ‘our prohibition.’ The Qadi (Abu Ya’la) maintained that ‘eye’ is an attribute added to the divine essence (za’ida ala dh-dhat). Already before him Abu Bakr b. Khuzayma said, in connection with the above verses: ‘Our Lord has two eyes by which He sees.” Ibn Hamid said: ‘We must believe that God has two eyes.’ This view, however, is an innovation for which there is no justification in scripture. (Champions of this view) attribute two eyes to God only through a kind of inferential reason (Dalil al-Khitab) based on the Prophet’s (sallallahu alaihi wa sallam) statement: ‘He is not one eyed.’ These words, however, were meant only to deny that imperfection of any sort can be ascribed to God....”

House of Verification

In points 217-219, ibn al Jawzi said:

In the Sahihs of Bukhari and Muslim there is a tradition from Anas b. Malik in which it is reported that the Prophet (sallallahu alaihi wa sallam) said while discussing (the signs of) the Antichrist (dajjal): “He will have one eye (a’war), but your Lord is not one-eyed.”

The Ulama maintain that the chief aim of this saying is to assert that God cannot be described in any way that might imply imperfection, for being one-eyed is obviously an indication of imperfection. The Prophet (sallallahu alaihi wa sallam) did not mean to ascribe to God bodily organs, for there is nothing praiseworthy in the attribution of such to God.

Ibn Aqil said: “The ill informed sometimes assume that since (the Prophet) denied that God is one

eyed He meant to establish by a kind of inferential reason (dalil al-khitab) that God has two eyes. This is a serious misunderstanding (of the saying), for by denying that God is one-eyed (the Prophet) merely intended to negate (the possibility of) imperfection in Him...

So this is enough to show that we need not make Taqleed like al-Baqillani said, nor take up a point as aqeeda if it is Weak or Shadh. And what did al-Ghuzayli say about al-Baqillani and Taqleed?! This goes to show there is no Ijma on this issue of the Aynayn, not even within the Hanbali School that al-Ghuzayli claims to admire.. Can he quote a Hanbali before the time of Qadi Abu Ya'la al-Hanbali, or even: Ibn Batta, al-Barbahari, al-Khallal, al-Marwazi, Abdullah ibn Ahmad ibn Hanbal, Salih ibn Ahmad, Hanbal ibn Ishaq or others affirm Aynayn?!

Let the reader read what i have said in totality on this issue before he attempts to reply, for there is no real need to go around in circles playing mental gymnastics. What al-Ghuzayli did in his so called radd was summarise my alleged quotes in the main – and not quote paragraph by paragraph as I did in my initial 28 piece put up here. Do they hope to confuse the readers? They only confused the beguiled. Let the sincere one's read my whole document and compare and contrast my style, arguments and language to al-Ghuzayli's to see who is closest to the Haqq. Wallahu a'lam.

Wassalam

Abul Hasan

Ps – As a side note, al-Ghuzayli is quick and harsh to use the word “lie” for us, but turns a blind eye when his comrades in Fitna lied against me and others here. Like the one who obsessedly watches over us but then spread the clear cut lie about me and GF Haddad and Ijazat from his so called “trusted friends”! The same goes for **AR Qadri** – who claimed I took Ijaza from Shaykh al-Fadani¹⁶ – when I never said this ever, here or anywhere on the net, or how about this majhûl: Ibn Adam and the way the comedy unfolded between “Salafist” and his detractors at Ahwa.org. How vicious and childish these people are. May Allah keep us safe from their tongues and hands. Amin.”

House of Verification

Indeed, Imam Ibn al Jawzi also elucidated on the Aynayn issue in his *Daff Shubuh al-Tashbih* (see p. 51 of the English edition entitled, The Attributes of God) where he said:

“But, Qadi (Abu Ya’la) held the view that the eye is an attribute added to the essence, while Abu Bakr ibn Khuzayma preceded him in this matter. When commenting about the verse, he (Ibn Khuzayma) said, ‘Our Lord has two eyes by which He sees.’ Ibn Hamid has also stated, ‘It is compulsory to believe that He has two eyes.’”

¹⁶ See here - <http://www.sunniforum.com/forum/showthread.php?3194-Shaykh-Mahmud-Saeed-Mamduh-versus-Amr-Abdal-Mun-im-%28al-quot-Salafi-quot-%29&p=31417&viewfull=1#post31417> – where Qadri was refuted over his false claims over Shaykh al-Fadani

***This (understanding) is an innovation for which they have no evidence!** Similarly, they affirmed the eyes from mere contrast indication from his saying (sallallahu alaihi wa sallam), ‘He is not one eyed.’ But, the only thing intended (in this case) was to negate imperfection from Him, Exalted be He. Furthermore, when it is established that He does not divide into sections, there is no basis for what is imagined to be attributes.”*

Thus, the unbiased reader may clearly witness that Ibn al Jawzi negated the belief of Aynayn as Sifat for Allah in two separate works that he penned by himself, one being the **Kitab Akhbar al-Sifat** (the longer work) and its abridged edition known as *Daff Shubuh al-Tashbih* (also known as *al-Baṣṣ al-Ashhab*). Indeed, Ibn al-Jawzi knew of his detractors (like may be Ibn al Althi) from within his own Madhhab, and it appears likely that what we have in print these days may be the second editions of Ibn al Jawzi’s two named works for in both works he addressed these detractors without naming them. This is what he had to say in his *Daff Shubuh al-Tashbih* (p. 111-112 of the English edition):

“I would also like to make mention that when a group of the fools gained knowledge of this book of mine it did not please them, since they were familiar with the words of their leaders who compared God with His creation. They attempted to defend themselves by saying, ‘This (does not represent) the Madhhab (of Ahmad ibn al-Hanbal). Indeed, it is not your Madhhab, nor the Madhhab of your Shaykhs you have emulated. I have cleared any charges against the Madhhab of Imam Ahmad and from him the false narrations and the raving statements while not opting taqlid (the following of qualified scholarship without knowing the evidences) in what I believe. How could I not discard counterfeit money while I am paying (real) cash?”

Then in a long poem, Ibn al Jawzi made further mention of his Hanbali detractors (some of whom seem to have had a part in his banishment into exile from Baghdad to Wasit for some 5 years in his last years as a grand old man) by saying:

And his Madhhab is not to equate anything with his Lord

– And he follows in submission those who passed before.

– So the envious one from every part stood up against him –

Then he stood up on the foot of firmness while they slipped.

– And he had true followers coming successively

– O the many they gave direction towards guidance and to you they showed the way!

– Then a group of people came claiming the adoption of a Madhhab

– In accord with his Madhhab.

- Not every branch has a root.

- *So not in the branches of Fiqh do they stand firm in his support*
 - *And they have beyond what he said a preoccupation.*
 - *When they debate they take the stance of a warrior*
 - *What astonishment when all of the people are unarmed!*
 - *Their analogizing is irrelevant whenever they proceed with it*
 - ***And they are in the sciences of transmission lacking.***
 - *If there isn't one possessing intelligence regarding transmitted knowledge*
 - *Vipers resemble one another. So the robe is severed.*
- ***And they inclined towards anthropomorphism while adopting the apparent form of that which they transmitted regarding the attributes and they were heedless.***
 - *And they said: 'What we say is the Madhhab of Ahmad'*
 - *And those possessing ignorance inclined to giving them credence.*
 - *The opponents started saying that we were those who compared God with his creation*
 - The comrades and friends have hurt us.*
 - *They have disgraced that Imam by way of their ignorance*
 - *While his Madhhab is exoneration.*
 - But they are loners.*
 - *By my life! I have met true scholars from their midst*
 - *While most of those I met lacked intelligence.*
 - *I continue to clean away from them every property*
 - *Of the despicable creed so that unity can be achieved.*
 - *They were designated with titles while they have no knowledge*
 - *Their morals have neither sacred precincts nor free districts.*
 - *On their tables the vinegar doesn't join with its herbs*
 - *And if you will: 'There's neither vinegar nor herbs on them.'*
- ***And the most envious of us are the people of my Madhhab***
 - *So if they were able they'd pass a verdict that my blood is lawful.*
 - *They wish out of ignorance that my sandal would slip*

- *While not one foot of theirs has walked before in glory like me.*
- *And since the Shaykh of the party, Ahmad, has passed away*
- *Until now there hasn't existed an equal to your scholar.*
- *A thousand thousands (one million) have spent the night with me standing*
- *The clouds of my exhortation, each of them is a storm cloud and moisture.*
- *And all the gardens of my knowledge exult the fruits*
- *And their garden, when you observe it, is strengthened.*
- *So what do you think is the cure for the envious and his sickness?*
- *If the experienced doctor is asked about him he forgets him?*
- *An opponent is alone in his disgusting hatred*
- ***Is not the people's uniting behind me a just witness?***

* * *

"The Attributes of God" is complete. In the last lesson of "The Negation of Anthropomorphism" of the Dictations of [Hafiz Abu Al-Qasim 'Ali ibn Al-Hasan ibn Hibat Allah Al-Shafi'i](#) I say, "Abu 'Abd Allah ibn Muhammad ibn Al-Hasan ibn Mansur Al-Mu'ammil linafsihi sung to us:

- God is greater than for there to be for His essence
- A description like the essences of His creatures.
- Or for His attributes to be equated, in all of what
- We manifest from our actions, to His attributes.
- Be there destruction for the possessor of folly who says that He is
- A composite body and that our characteristics are like His characteristics!
- The uniqueness of His fashioning, to Him, are witnesses
- That appear on the surface of all that He made.
- He dispersed the human race with an eternal power
- And He willed it in them for His decrees.
- And He saw with the eye of knowledge what would bring
- The glances of their eyes as well as what they would not bring.

It is worth noting and pointing out at that this point in time that AR Qadri knew very well of what was quoted from the *Kitab Akhbar al-Sifat* of Ibn al-Jawzi negating Aynayn for Allah. This is evident from the following link - <http://forums.islamicawakening.com/f15/can-we-refute-ibn-al-jawzis-argument-10253/>

Instead of addressing the following points that we quoted above and repeated (with the quote from Ibn Aqil missing) by Bassam Zawadi:¹⁷

Ibn al Jawzi in Akhbar al-Sifat said (point 40):

“In the same category are the following verses: ‘...In order that you might be reared under My (watchful) eyes.’ And ‘build an ark under Our eyes.’ The expression ‘Under Our eyes’ is taken by (some) exegetes to mean ‘under our command’ (amr), and by others to mean ‘under Our oversight (mar’an minna).’ Abu Bakr b. al-Anbari pointed out that among the Arabs the plural (pronoun) is sometimes used even when the referent is singular; hence, one may say: ‘We travelled to Basra (when one really means ‘I travelled to Basra).’ This use of the plural derives from the practice of kings who are in the habit of saying ‘our command’ or ‘our prohibition.’ The Qadi (Abu Ya’la) maintained that ‘eye’ is an attribute added to the divine essence (za’ida ala dh-dhat). Already before him Abu Bakr b. Khuzayma said, in connection with the above verses: ‘Our Lord has two eyes by which He sees.’ Ibn Hamid said: ‘We must believe that God has two eyes.’ This view, however, is an innovation for which there is no justification in scripture. (Champions of this view) attribute two eyes to God only through a kind of inferential reason (Dalil al-Khitab) based on the Prophet’s (sallallahu alaihi wa sallam) statement: ‘He is not one eyed.’ These words, however, were meant only to deny that imperfection of any sort can be ascribed to God....”

In points 217-219, ibn al Jawzi said:

In the Sahihs of Bukhari and Muslim there is a tradition from Anas b. Malik in which it is reported that the Prophet (sallallahu alaihi wa sallam) said while discussing (the signs of) the Antichrist (dajjal): “He will have one eye (a’war), but your Lord is not one-eyed.”

The Ulama maintain that the chief aim of this saying is to assert that God cannot be described in any way that might imply imperfection, for being one-eyed is obviously an indication of imperfection. The Prophet (sallallahu alaihi wa sallam) did not mean to ascribe to God bodily organs, for there is nothing praiseworthy in the attribution of such to God.

Ibn Aqil said: “The ill informed sometimes assume that since (the Prophet) denied that God is one eyed He meant to establish by a kind of inferential reason (dalil al-khitab) that God has two eyes. This is a serious misunderstanding (of the saying), for by denying that God is one-eyed (the Prophet) merely intended to negate (the possibility of) imperfection in Him....”

¹⁷ See here for what is known about the latter on an Aqeeda matter –

http://www.4shared.com/document/1gOZPF4R/reply_to_harris_hammam_on_maka.html

What can be observed from Qadri is that instead of addressing the above quotes directly he digressed onto critiquing the stance of Ibn al Jawzi and his level of scholarship by quoting just a handful of later scholars, but as can be seen, none of these quotes are a direct response to the Aynayn issue or are they a precise point by riposte to the researched findings of Ibn al Jawzi in his Daff Shubuh al-Tashbih and its lengthier version, Kitab Akhbar al-Sifat. Instead, Qadri questioned Zawadi as follows:

1) Where is the isnaad for the supposedly book of Ibn Jawzi ?

2) Is the Isnaad for the book authentic ?

Note how Bassam Zawadi figured out Qadri's digressory tactic to avoid actually answering the quotes from Ibn al Jawzi negating Aynayn when he said in a frustrated manner:

“what's your problem? its none of your business. I want to refute every single argument of my opponents and let the public see them and benefit from them. if you have knowledge to refute the argument, then share your knowledge. if you don't, then spare me your comments.

Thank you for the wealth of information that you have provided, but no thank you for not DIRECTLY ANSWERING THE ARGUMENT. Which was my original question to begin with.

Can someone refute the argument by using the Arabic language?”

The book known as **Kitab Akhbar al-Sifat**¹⁸ may not have a known Isnad going back all the way to Imam Ibn al Jawzi, but the fact of the matter is that if one was to study the work in its entirety one cannot fail to notice that it is very identical in content and style of presentation in what is found in the more shorter and abridged edition known as Daff Shubuh al-Tashbih. If Qadri thinks he can dismiss the ascription or authenticity of the work due to a lack of a known sanad (chain of transmission), then he should apply the same principle to Imam Abul Hasan al-Ash'ari's al-Ibana; which is accepted by a group of Ulama to be that of al-Ash'ari's but lacking known chains of transmission. Thus, in this time, those who have taken the time to compare and contrast the Akhbar al Sifat and its abridgement (Daff Shubuh al-Tashbih) can easily verify that both are works by Imam Ibn al Jawzi.

Indeed, the one who published the manuscript originally was Merlin Swartz, who is regarded in Western academia to be the foremost expert on Ibn al-Jawzi's works based on more than 40 years of research on the life and times of Ibn al-Jawzi. He said the following in affirming the ascription of the Kitab Akhbar al-Sifat (KAS) back to Imam Ibn al Jawzi:

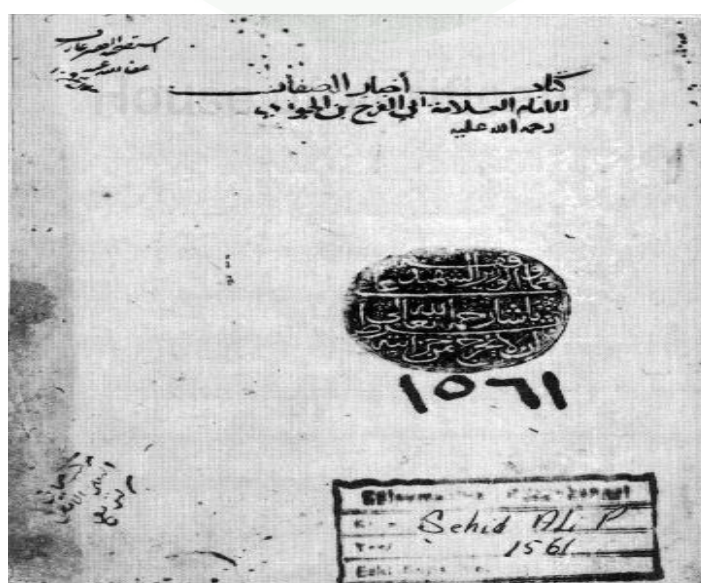
¹⁸ Published in English with the title: A Medieval Critique of Anthropomorphism – Ibn al Jawzi's Kitab Akhbar al-Sifat, edited by Merlin Swartz, published by Brill (Leiden) in 2002

There can be little doubt regarding the Jawzian authorship of *KAS*. Ibn al-Jawzī's name is recorded on the title page of the Şehid Ali Paşa manuscript as the author of the work. The stylistic features of the work, its structure and content, all point unmistakably to a Jawzian authorship. Despite the fact that the title of the work as given in the Şehid Ali Paşa manuscript appears nowhere in the various lists of Ibn al-Jawzī's writings preserved in medieval sources, two shorter versions of the work are extant,¹ and both are identified in medieval sources as works of Ibn al-Jawzī. If *KAS* bears all of the marks of a Jawzian authorship, why does the title appear nowhere in medieval sources, including the various lists of Ibn al-Jawzī's works, compiled by medieval bibliographers? With the information presently available, there can be no final answer to this question, but one seemingly viable possibility does exist, viz., that the work which has come down to us under the title of *Kitāb Akhbār aṣ-Ṣifāt* was known to medieval historians, and probably to Ibn al-Jawzī himself, under a different title.

Fortunately, Ibn al-Jawzī incorporates reports and bits of information in several of his works that suggest a tentative answer to the question. Although the contents of *KAS* bear on a number of questions, including that of the divine attributes, these are not in and of themselves the principal concern of the work. The primary focus of the work, its central concern, is to provide a compelling critique of anthropomorphic conceptions of God, especially those prevalent within Ḥanbalī circles in Baghdad and championed by some of the leading scholars of the school in the 11th and 12th centuries. Indeed, three Ḥanbalīs are singled out as the principal culprits: Ibn Ḥāmid (d.

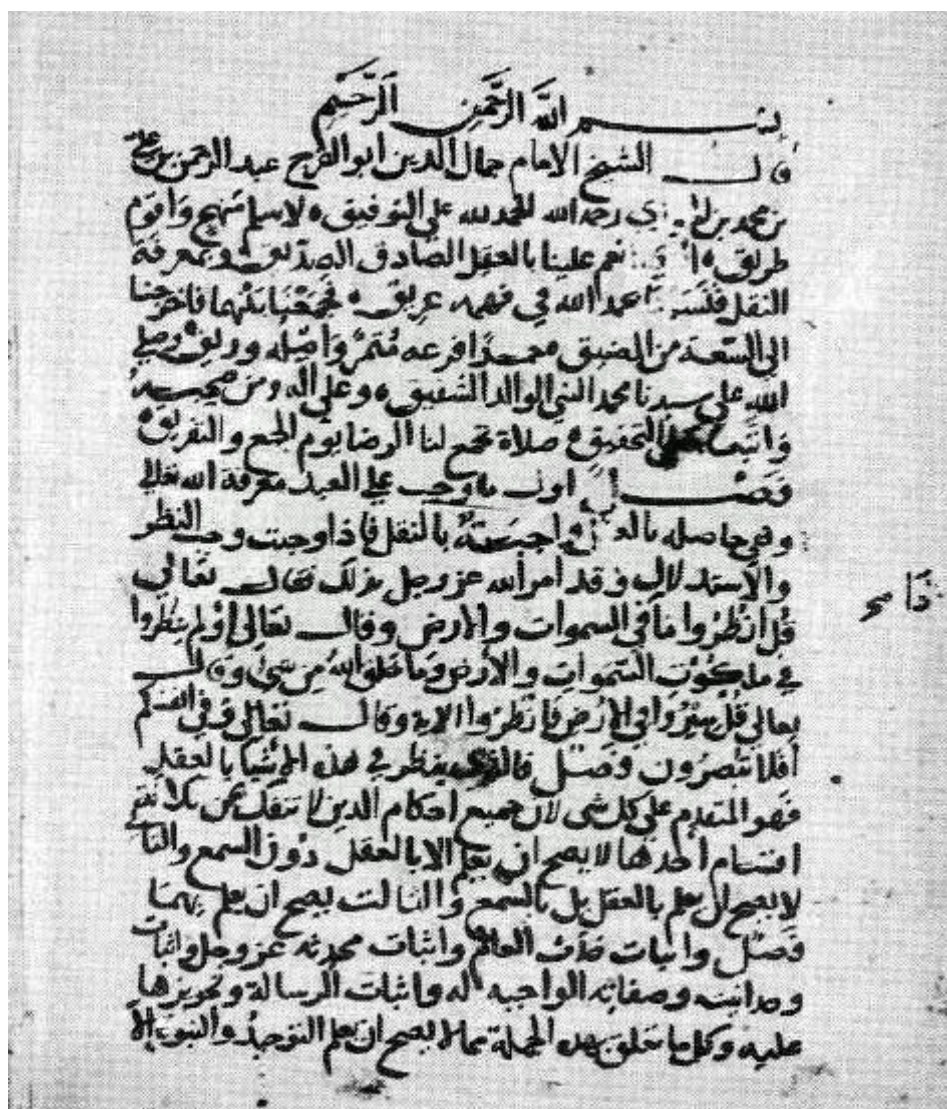
¹ Actually it is a question of a single abridgment of *KAS* that has come down to us under two distinctly different titles: *Daʿi Shubah at-Tashbih bi-Akuff at-Tanzih* and *al-Bāz al-Ashhab al-Munqadd ʿalā Mukhālifī'l-Madhab*. The manuscripts that have come down to us under these two titles are one and the same work. This is a fairly common phenomenon among the works of Ibn al-Jawzī. Both titles are to be found in several medieval indexes of Ibn al-Jawzī's works (*Mirʾāt az-Zamān*, 485, 3, 13; and *Dhayl*, I, 417, 8; 420, 4). Copies of the two titles are also well represented among extant works of Ibn al-Jawzī. The relationship of these two titles to *KAS* is a question that will be addressed below.

The following is the first page of the manuscript that Swartz used in his translation from the Şehid Ali Pasha manuscript collection (no. 1561), now housed in the Suleymaniyye Library in Istanbul, Turkey, and the cover page mentions the author as al-Imam al-Allama Abul Faraj Ibn al Jawzi

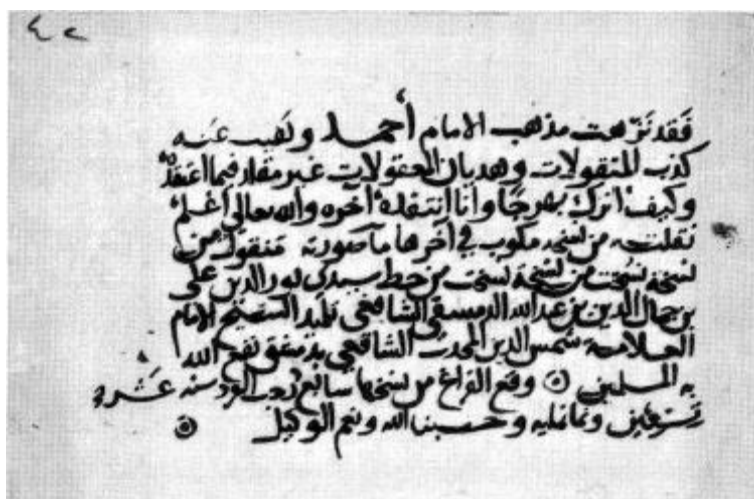


The follow is a digital scan of the first page which opens after the Basmala by stating:

"The Shaykh, Imam, Jamal ad-Din Abul Faraj Abdar Rahman b. Ali b. Muhammad b. al-Jawzi, may God have mercy on him, said: 'Praise be unto God for the success made possible through the soundest of approaches (minhaj) and the straightest of paths (tarig), who has blessed us with reason (aql), which steadfastly 'speaks' the truth, and with knowledge of revelation (ma'rifat an-naql). And so our claim to noble descent (nasab) thank God, is rooted in (our) understanding of (revelation), and we thus have joined the two of them together. He has led us out of the narrow pass into the wide open expanses; we give praise that His branch (far'uhu) endures and that His root (asluhu) is possessed of rich foliage..."



This is the last page of the manuscript:



Which Swartz translated as follows:

"I have held up the teachings of the Imam Ahmad and disassociated it from views falsely ascribed to him, along with irrational prattle, not being one who follows the views or others blindly. How can I ignore such distortions (babraj) when I find them (so) objectionable? The end of the treatise – God knows best!"

Then the last 6 lines of the above image were translated by Swartz in the footnote (no. 505) as follows:

"I copied (the present MS)¹⁹ from a MS (1) whose colophon reads: 'this was copied from a MS (2) which was copied from a MS (3) that was in the hand of my master Nur ad-Din Ali b. Jamal ad-Din b. Abd Allah ad-Dimashqi ash-Shafi'i, a student of the renowned Shaykh and Imam Shams ad-Din al-Muhaddith ash-Shafi'i. May God benefit Muslims through this work.' The transcribing of the present copy was completed on the 17th of Rajab in the year 890 (30th of July 1485)."

An example of the similarity between the Daff Shubuh al-Tashbih and Akhbar al-Sifat:

In the Daff (p. 111-112), Ibn al Jawzi has been previously quoted above as saying:

"I would also like to make mention that when a group of the fools gained knowledge of this book of mine it did not please them, since they were familiar with the words of their leaders who compared God with His creation. They attempted to defend themselves by saying, 'This (does not represent) the Madhhab (of Ahmad ibn al-Hanbal). Indeed, it is not your Madhhab, nor the Madhhab of your Shaykhs you have emulated. I have cleared any charges against the Madhhab of Imam Ahmad and from him the false narrations and the raving statements while not opting taqlid (the following of qualified scholarship without knowing the evidences) in what I believe. How could I not discard counterfeit money while I am paying (real) cash?"

The above is identically found in the longer work (Akhbar al-Sifat, Swartz edn, pp. 279-280) as follows:

"When a group of ignorant men learned of this book of mine (alima bi-kitabi) they were not pleased, since they were fond of the views of their anthropomorphist teachers. They responded: 'The viewpoint defended in this book is not in keeping with the teaching of the (Hanbali) school.' I replied: 'It is not (in accord with) your views nor with those teachers of yours"

¹⁹ MS means manuscripts

whom you follow blindly. (In this work) I have held up the teachings of the Imam Ahmad and disassociated it from views falsely ascribed to him, along with irrational prattle, not being one who follows the views or others blindly. How can I ignore such distortions (bahraj) when I find them (so) objectionable? The end of the treatise – God knows best!”

The above two quotes are naturally based on English translations of the original Arabic words which are more in harmony when comparing both passages from both works in question; hence, it is indisputable that both were penned by Ibn al-Jawzi. If one pays close attention to what Ibn al-Jawzi said in both of these identical quotes, one can clearly decipher the fact that his opponents who claimed to represent the real Way of Imam Ahmed ibn Hanbal in doctrine had already seen or read certain passages of one edition of the Akhbar al-Sifat and its abridgement, and even after that, Ibn al-Jawzi upheld the contents of both works and dismissed the so called champions of Hanbalite doctrine without naming them specifically. Hence, this is similar to a preemptive dismissal of his opponents who had reacted against him, and as such, Ibn al-Jawzi may have considered it unnecessary to pen any further detailed rebuttals as the contents in his two works were sufficient in his estimation to uphold what he considered to be the true Athari Way of Imam Ahmed ibn Hanbal.

What is pertinent to point out is that the abridged edition known as Daff Shubuh al-Tashbih was transmitted by major Imams of Hadith, indeed, some of them being the foremost of the people of Hadith (Ahlul hadith) in their age, like – al-Hafiz Ibn Hajar al-Asqalani, his teachers, Zaynud-Din al-Iraqi and Nurud-Din al-Haythami, and Abdullah ibn Salim al-Basri (see below). The Daff has reached us personally via several routes going back to the Hadith Master of his age, al-Hafiz Muhammad Abid al-Sindi al-Madani (d. 1257 AH). The following is an abridged sanad going back Shaykh Abid al-Sindi with his sanad back to al-Hafiz Ibn al-Jawzi:

عن الحافظ محمد عابد السندي

عن صالح الفلاني المدني

عن محمد سعيد بن سفر المدني

عن الشيخ محمد بن عبد الله المغربي المدني

عن عبد الله بن سالم البصري المكي

عن علي الطبري المكي

عن عبد الواحد الحصري

عن عبد الحق السنباطي

عن الحافظ ابن حجر العسقلاني

عن الحافظين أبي الفضل زين الدين العراقي وأبي الحسن نور الدين الهيثمي

قالا أخبرنا أبو الفضل محمد بن اسماعيل بن عمر الحموي قال

أخبرنا الفخر ابن البخاري

عن الحافظ ابن الجوزي به

It is not known from any source that any of these famous scholars who transmitted the Daff were on record as either criticising or rejecting its contents after transmitting it to the next layer. This is in effect an indirect confirmation or commendation of its contents, even if some from the Hanbali School had objections to its contents. Indeed, what shows that Imam Ibn al Jawzi was unconcerned with what his fellow Hanbali's had to say in critique of his work, which can also be applied to those who said similarly to the latter camp decades later (like Ibn Taymiyya et al) is the fact that towards the end of his Daff Shubuh al-Tashbih, Ibn al Jawzi himself realized with confidence that his admirers outnumbered his opponents. He said in a poetical manner:²⁰

I have surpassed while praising God, those who were before me –

So say to he who hopes to catch me:

Take your time!

If you had lessened your criticism –

It would be hard after searching to find one quite like me.

Then a few lines later he said:

Baghdad is an abode in which its people are not duped

²⁰ See p. 112 of the English edition ("The Attributes of God")

- And their love is only for he who has prestige
- And all of the lands my virtues have freighted them
- The devout, the rugged (and), the soft **have all acknowledged my excellence.**
- My mention with virtue beyond the River is abundant**
- And in the far West and wherever camels have reached.²¹

* * *

In closing, it is said to the likes of Ali Rida Qadri et al, that if you hope to reply to this article then it would be most appropriate to do so if you care with quotes from the early and acknowledged scholars and not less acknowledged contemporaries who are not recognised as being the Ahlul Istiqra in matters related to Aqeeda and so on. If you can not admit to this style and manner of consistent replying with verifiable references, then we see no valid reason to waste precious time and energy to address your illogical insinuations, wilful digressions from the subject matter at hand, not to forget your flip-flopping inconsistencies and side-splitting ranting and raving. May Allah guide you and me to the Haqq alone. Amin.

Our last word being all praise is to Allah and peace and blessings are upon Sayyidina Muhammad.

Compiled by:

Abul Hasan Hussain Ahmed

Darul-Tahqiq

London

10th of Muharram 1433 AH/Tuesday 6th December 2011

²¹ See p. 113 of the English edition ("The Attributes of God")